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Gay Worlds,
Lezzie Sex, Fagonomics,
Boys' Voices, Political Communities and more.

GayCommunityNews

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Facist Surveillance

Indianapolis Gay Protests Bring Concessions

By James Jackson

INDIANAPOLIS — A seven-week campaign of public protests against police spying and alleged harassment in downtown Indianapolis ended on August 31 when gay activists received an unprecedented pledge from the city's mayor that anti-gay discrimination "will not be tolerated."

In a statement issued hours before a major rally planned to cap the gay community's summer of protest, Mayor William H. Hudnut offered to hold previously-denied meetings between members of gay groups and city officials. "We would be glad to meet with you to discuss your concerns. The door is opened," the mayor wrote in a letter.

Eying the statement with some skepticism, gay activists believe the mayor wants to end the year-and-a-half conflict that has pitted this gay community and the Indiana Civil Liberties Union (ICLU) against police programs targeting the city's downtown

"gay zone" population.

The protests began after two dozen complaints of police harassment and brutality against young gay men were filed with the ICLU in July. One man's charge that two officers struck and choked him after stopping him illegally has been under investigation by police internal affairs officials for two months.

Officers patrolling downtown areas where the complaints originated were reassigned and the slack in patrols was taken up by a vice squad video surveillance program. Now in its third year, the program secretly videotapes suspected prostitutes, hustlers, and "child pornographers" walking nighttime city streets, while undercover officers solicit sex and record conversations with "patrons" prior to arresting them.

Meanwhile, organizers say the seven protests represent a "new radicalism" in their attempts to reach an accord with officials in

this conservative city.

"I think our demonstrations were a revelation to the city, because they proved we are a determined, unified community," said one organizer.

The last rally, on August 31, drew about 450 demonstrators and the speeches received national television coverage.

Worried by bomb threats before the rally, some organizers were relieved when the only disturbances were the pellet-gun shootings of two demonstrators, rock and rotten egg throwing from "religious fanatics" and the cutting of rope holding a 15-foot gay banner. One activist said he had feared more serious violence in this largely Republican and religious city that had not seen a gay demonstration in at least seven years.

"The rally had a staggering effect on what is happening here," said Kathy Sarris, president of Justice, Inc., which helped organize the rallies and paid about

\$1500 of rally expenses. "Many people...said they started crying when they saw the [demonstrations] because they never in their lives thought they would see anything like that in [Indianapolis]."

She noted that city officials refused to grant a permit for the rally, although it was scheduled to take place on state-owned property, not under city jurisdiction. Organizers obtained the permit with assistance from the state's Attorney General's office.

All of the demonstrations were held on the highly-visible steps of Monument Circle in the heart of downtown Indianapolis. The area is a popular meeting place for young gay people unable to enter bars, and the center of what police label a heavy gay prostitution zone.

ICLU and gay organizers believe the police crackdown spearheaded a possible campaign by Gov. Robert Orr and the mayor to "clean up" urban "undesirable" elements because recent renovations, construction and new business contracts were raising Indianapolis's profile throughout the Midwest.

Joseph G. McAtee, chief of the Indianapolis Police Department, said that no civil rights violations had been made by any of his officers. He feels most concerned about the "civil rights of citizens who want to be free from crime... and want to feel safe to walk around [downtown] and not be propositioned by someone."

Although McAtee could not be

reached for comment about the mayor's statement, sources report that a meeting between the police chief and gay activists is being planned for later this month. Previously, McAtee had refused to meet or be seen with gay activists because any "proposed meeting would be a publicity stunt for them."

In late July and early August, he reiterated his refusal to television interviewers and one gay activist, but later he told this reporter twice that he had "never been contacted by anyone from the gay community and knew nothing of their request for a meeting."

"How do I know if someone is a homosexual by hearing their voice on the phone?" he said.

Gay organizers and ICLU officials call McAtee an "honest, overworked man" in the middle of a situation "he does not understand." They say he has no grudge against the gay community, but believe he misunderstands the activity he is trying to stop.

"The chief does not recognize that he is not dealing with prostitution," said Kathy Sarris. "He is really dealing with young people who are out [of the closet] and have nowhere to go. He should recognize this and take alternative measures rather than clandestine surveillance."

At the proposed meeting later this month, gay representatives will demand the appointment of an official liaison to the community as well as the establishment of

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New York Bias Ban Ruled Unconstitutional

By Bob Nelson

NEW YORK — A Manhattan State Supreme Court judge has found Mayor Ed Koch's executive order prohibiting discrimination against gay people unconstitutional. Judge Alvin F. Klein, who issued the decision on September 5, wrote that the mayor had "usurped the power of the City Council" in promulgating Executive Order 50, which bans discrimination by city agencies and by subcontractors doing business with the city. The executive order had been challenged by three religious agencies that together provide about \$80 million in social services to New York City.

At a news conference on the morning of September 5, Koch said the city would appeal the decision to the next highest court, the Appellate Division of the Supreme Court. Gay lawyers said the issue may well take two years to resolve and the issue may well go to the U.S. Supreme Court.

Koch also said he would back a city ordinance translating his executive order into law. Asked why such a law would have any better chance of passage than the city's perennially defeated gay rights bill, Koch said, "The new law would be less expansive than the one that has met with such resistance in the past." The mayor said he thought New Yorkers would be less tolerant of discrimination when "the taxpayers' money was involved."

Klein's decision avoided any discussion of the factual issues brought up in briefs filed by the city, the New York Civil Liberties Union and two gay groups. Instead, Klein simply noted that no city, state or federal law provided protection against discrimination for homosexuals, and that the mayor had no legal right to expand existing anti-discrimination legislation.

"Although the mayor is vested with the power to issue regulations implementing present antidiscrimination legislation, he is not empowered to by-pass the legislative

process and create new social policy absent a proper legislative basis," Klein wrote.

The Court of Appeals, the state's highest court, had recently struck down Koch's Executive Order 53, providing that 10 percent of city-sponsored construction work go to minority contractors, on much the same grounds. However, a bill translating the order into law was later passed by the City Council.

"It's clear that the judge misunderstood the issues raised in our brief," said Tim Sweeney, executive director of Lambda Legal Defense and Education Fund, which filed an amicus brief in the case. "This issue will end up in the lap of the City Council sooner or later, so they may as well act on it."

Andy Humm, spokesperson for the Coalition for Lesbian and Gay Rights, said, "Koch is not meeting this problem head-on. He's putting this through the courts to delay the whole issue until after he's up for re-election in 1985." Humm said that testimony on Intro 1, the city's gay rights bill, could be heard as early as November.

John Hale, lawyer for the Catholic Archdiocese, one of the plaintiffs, said, "It would be naive of me to think all of this will go away now. We expect this question will continue to be a matter of public debate and we'll be there to express our opinion."

Assistant Corporation Counsel Dennis DeLeon, who is handling the case for the city, said that a notice of appeal for the case would be filed by week's end and that the court's judgment would be stayed pending appeal.

DeLeon said the city will appeal on three grounds: that the Fourteenth Amendment to the Constitution prohibits "arbitrary and irrational" discrimination by government and that government could not permit such discrimination by its agents; that discrimination by cutting down on the pool

of available labor is not cost effective, and that the mayor has the responsibility to obtain city services as cheaply as possible; and that the city's advisory Board of Estimate, which approved Executive Order 50, acted legislatively in so doing.

Bangor School Committee Addresses Homophobia

By Sue Hyde

BANGOR, ME — The Bangor School Committee, at the urging of both gay and straight citizens, took initial steps on August 20 to combat the homophobia that contributed to the July 7 killing of a local gay man by three Bangor High School students.

The committee's passage of four recommendations at its regular meeting drew a standing ovation from the enthusiastic audience of 50 people. Members of the Bangor Area Gay, Lesbian, Straight Coalition (BAGLS) made up just over half the audience.

By unanimous votes, the committee:

- directed the district administration to rewrite employment and student policies to include language banning discrimination on the basis of sexual preference and present the rewritten policies to the committee for consideration;
- took steps to establish a policy statement supportive of faculty and staff in their efforts to deal with students' homophobia and other forms of bigotry;
- approved establishing a philosophical statement supporting reprimands of students for expressions of intolerance;
- and authorized superintendent Arthur Pierce to develop

a series of workshops on bigotry for faculty and staff, which will specifically include homophobia.

A tolerance subcommittee put forth the recommendations as a response to the killing of Charles Howard, a Bangor gay man. Subcommittee member William Baker drafted a statement of policy, approved by the committee and to be distributed at the opening of school to all faculty and staff. It reads:

"We, the Bangor School Committee, believe that our public schools should foster differing ideas, and reflect various values and lifestyles. We therefore expect our administrators and teaching staff to take positive steps in the dispelling of prejudicial attitudes, language, and actions.

"Given the recent tragedy that has shaken our community, we are especially concerned about the rights of gays and lesbians to expect civility, and to be free from harassment and physical abuse. We encourage our teachers to air these issues in their classrooms, where appropriate to the subject matter. We support our administrators and staff in their reprimand of intolerance in all its forms."

The subcommittee stopped short of recommending curriculum development to in-

clude materials on gay men and lesbians in courses, although Pierce said the subcommittee had discussed it. Pierce told GCN that he preferred to address the issue of homophobia through in-service workshops for faculty and staff and, in so doing, avoid a political battle over "advocating homosexuality in public schools."

High school coach Barbara Kelly implored the School Committee to help faculty and staff answer students' questions about the killing. Kelly called the case a "prime subject" for her 39 field hockey players. "It's important for you to realize they need information... I'm sorry to report that the reactions of students run about 50 - 50 from revulsion to admiration."

High school teacher and BAGLS member Kay Wilkins congratulated the committee for dealing with homophobia in the school. "You've shown the kind of leadership needed to direct folks like me to handle situations in the classroom and in the hallway... I've heard people say, 'We've got to wait, we're not ready.' But students will want to talk about it. And they need to... Bangor is not the worst, but it's ours. We can be a beacon to other school systems to follow."

News Notes

quote of the week

"It's touching to hear the Catholic hierarchy reacting angrily to allegations, contained in John Cooney's forthcoming book about the man, that Francis Cardinal Spellman was gay. I had always thought that the homosexuality of Spellman was one of the few facts in the long history of the Roman Catholic Church that is truly beyond dispute — far more soundly based than the dogma of the Assumption of the Virgin Mary, which was promulgated in 1950, just about the time that Spellman, known as Fanny by Eleanor Roosevelt, was at the peak of his rampages....

"There's one story about Cardinal Spellman that I always particularly liked. At the height of the Vietnam War he once announced that the harshness of the times rendered it unseemly for each bishop at a major upcoming service at St. Patrick's to be attended by more than two altar boys. The great day came and the bishops dutifully heeded Spellman's decree, with the Spartan accouterment of only two altar boys per bishop, one fore and one aft, each swinging his censer. At the last came Spellman, magnificently attended by scores of altar boys and clouds of incense swirling about them. At last one bishop broke the stunned and furious silence of his colleagues, hissing, "Francis, *you bitch*."

—Alexander Cockburn, *The Nation*, September 1, 1984.

more moral hypocrisy

NEW YORK — The author of a biography of the late Francis Cardinal Spellman has agreed to tone down the passage dealing with the prelate's homosexuality, according to the *New York Native*. John Cooney, author of *The American Pope: The Life and Times of Francis Cardinal Spellman*, will re-write the four pages of the book dealing with Spellman's alleged seductions of altar boys while New York City archdiocese spiritual leader from 1939 to 1967.

The book's publishers at Times Books had questioned Cooney's substantiation of his information. After meeting with the publisher, Cooney agreed to make the reference to Spellman's homosexuality more vague, to wit, "...priests took [Spellman's homosexuality] for granted, but who knows what takes place in a bedroom?" Cooney's sources included a former seminarian who served as one of Spellman's altar boys and the owner of a popular gay bar in the '40s and '50s.

"I have no doubt in my mind that the cardinal was gay," Cooney told the *Native*. "He was such a moral hypocrite. I don't think he even believed in God."

mobilizing voters

WASHINGTON, DC — The National Voter Mobilization 1984, a coalition of 70 feminist, civil rights, peace, union and church groups, will mount a nationwide voter registration drive on Oct. 4. The coalition seeks volunteers to register at least 10 people each not currently on the voting rolls and to "urge those who were left out in the past to be a new voice for the future."

There are an estimated 55 million unregistered eligible voters in the U.S. with a disproportionate number at the low end of the economic scale.

Registration deadlines in Northeastern states are as follows: Rhode Island, Oct. 6; Massachusetts, Oct. 9; Connecticut, Oct. 16; Vermont, Oct. 20; New Hampshire, Oct. 27; Maine, election day.

houston referendum

HOUSTON — This city's gay rights measures, which protect only gay people employed by the city, will face the acid test of a citywide referendum on January 19, according to the *Advocate*.

An anti-gay group, called the Committee for Public Awareness and headed by City Councilman John Goodner, launched a petition drive to repeal the measures shortly after passage by the Council on June 19. The group collected more than twice the number of signatures needed to force the council to reconsider its vote or to place the measures before the public. Council decided to put the question to all the voters in Houston.

A nasty and divisive campaign is predicted by organizers on both sides of the question — a campaign which will be watched by pro-gay and anti-gay activists around the country. Estimates of the total cost of the referendum campaign run as high as \$1 million.

Goodner's anti-gay group has called on the city's conservative religious leaders and also on Paul Camerone, a Lincoln, Nebraska homophobe who claims his "objective" and "scientific" research reveals that gay people are 15 times as likely as straight people to commit murder.

The gay and lesbian community and straight supporters are mustering in strategy meetings, but organizers have not yet commented to the press on their plans.

Gay activist Bob Kunst, who was very involved in the Dade County, Florida referendum campaign in 1977, said, "...anytime there's been a referendum in a big city, it's been a national issue, not a local issue. The same will be true in Houston."

chosen words

DETROIT — The owners of this city's gay and lesbian bookstore, Chosen Books, have won the right to tell it like it is in a phone directory advertisement, according to the *Advocate*.

John Cook and Bill Ashley filed suit against Ameritech, publisher of the Detroit Yellow Pages, when the company refused to rerun an ad describing the store's stock as "Gay-Lesbian Literary Books-Gifts." Ameritech agreed to reprint the ad after company lawyers learned that Judge Roland Alzark intended to rule in favor of the store.

Attorney David Piontkowsky, who argued the bookstore's side and is president of the Michigan Organization for Human Rights, said, "Ameritech Publishing Company is a state-regulated, state-sanctioned, virtual monopoly and therefore cannot violate the bookstore's First Amendment rights. They also were in violation of Detroit's Human Rights Ordinance, in violation of contract, and they were interfering with my clients' potential to run a successful business."

fun, sun, tunes and sex

HART, MI — About 4500 women from around the U.S. and the world attended the ninth annual Michigan Womyn's Music Festival, August 9-12, on land owned by the We Want The Music Collective just outside Hart. In perfect weather and under a glowing full moon, women enjoyed a diverse musical lineup, from gospel to bluegrass to traditional folk to new wave.

Sonia Johnson, Citizens Party presidential candidate, received a standing ovation from the crowd, as did a call to dump Reagan by voting for the Democratic ticket. Sexual politics and pornography were this year's hot topics for some festivalgoers.

Festival organizers plan an intensive fund-raising campaign to meet their next mortgage on the festival site. Contributions can be sent to: WWTMC, 1501 Lyons St., Mt. Pleasant, MI 48858.

fenway board

BOSTON — The Fenway Community Health Center seeks candidates for nine two-year and one one-year terms-of-office on its board of directors. Persons with skills in finance, fund-raising, management, strategic planning and program development are encouraged to run for the board.

Candidates must be 18 years old and either a registered patient of the health center within the past five years or a resident of the Fenway area (zip code 02115 or 02215). Candidacy must be declared in writing at the health center by 5:00 p.m., September 18.

The election will be held on Tuesday, September 25 at 7:00 p.m. at 100 Norway Street. Registered patients and Fenway residents will be allowed to vote. For more information, call Mark Perigard at 267-7573.



response

SOMERVILLE, MA — An agency serving battered women and their children has undertaken a year-long advertising and community outreach program featuring billboards in three major business districts of Somerville.

The billboard campaign coincides with Respond's tenth anniversary and intended to reacquaint women in the area with its services. In addition to ongoing support groups for Portuguese-speaking women and incarcerated women, Respond will be starting a group for battered lesbians. For more information, call 623-5900.

a little new aids money

WASHINGTON, DC — President Reagan signed a supplemental appropriations bill on August 22 which will make available an extra \$9.5 million for AIDS research and programs in fiscal year 1984, according to the *Washington Blade*.

While the just-signed bill includes an increase for AIDS funding, it is nevertheless substantially smaller than the \$20 million increase suggested by Assistant Secretary Edward Brandt. Brandt's boss, Health and Human Services Secretary Margaret Heckler, had dashed hopes for an increase of any amount, instructing Brandt to divert funds for AIDS from other programs.

discrimination reports up

NEW YORK — The New York Human Rights Commission reports a sharp increase in the number of complaints of discrimination on the basis of sexual orientation for the period of November 1983 through June 1984. According to a report issued on August 27, the Commission's gay/lesbian discrimination documentation project recorded 82 complaints of anti-gay/lesbian discrimination, as opposed to 11 complaints prior to November 1983. The authors of the report note that prior to 1983, the commission did not systematically document reports of anti-gay/lesbian discrimination.

For the eight-month period covered by the report, an average of 10.2 complaints of anti-gay discrimination were reported per month, as compared with an average of 51.9 complaints for all other types of discrimination combined.

The chairperson of the Commission on Human Rights, Marcella Maxwell, was quoted as saying, "It is time to guarantee the gay and lesbian community of New York the same rights and equal protections under the law promised to all other New Yorkers. The larger number of complaints received by this commission alleging anti-gay discrimination indicates the need for protective legislation." Gay rights proponents in New York have been stymied for the past dozen years in their efforts to enact civil rights legislation for gay men and lesbians.

aids cancer

SAN FRANCISCO — A second cancer has been linked to AIDS. A fast-growing lymphoma that sometimes develops in transplant patients whose defense systems are suppressed to prevent rejection is occurring in both pre-AIDS and AIDS patients, according to the *Boston Globe*.

Surveys conducted in San Francisco, Los Angeles, New York and Houston found that 90 cases of the lymphoma had been linked to AIDS and at least four cases of AIDS-related lymphoma have been identified in Boston. The cancer is far more aggressive and deadly in both transplant patients and people with AIDS than it is in the general population.

Dr. Harold Jaffe of the AIDS Task Force at the Centers for Disease Control in Atlanta said he expected the lymphoma would soon be incorporated into the CDC's definition of AIDS, probably in conjunction with a positive blood test for the virus believed to cause AIDS.

The number of AIDS cases in the U.S. was predicted to pass the 6000 mark early in September.

enlow resigns

NEW YORK — The first and only director of this city's Office of Gay and Lesbian Health Concerns resigned abruptly on August 13, according to the *New York Native*. Dr. Roger Enlow said he was leaving after 17 months on the job because "the time has come for me to return to my primary career as a physician."

Since March 1983, Enlow headed the office established as part of the response to AIDS in this city with the highest number of cases in the country. When the office opened, 520 cases of AIDS had been identified in New York; there are now over 2000.

Enlow told the *Native* that he resigned for personal reasons and noted that "a course [for the office] has been charted and a role established." Enlow had lately come under criticism from local straight community newspapers for assisting the Safer Sex Committee to mail out brochures that some considered to be obscene, but denied that that incident was related to his resignation.

texas victory

NEW ORLEANS, LA — After eight years of court appearances and legal battles, a gay and lesbian student group at Texas A&M University has won recognition from the school administration.

In a decision issued early in August, the Fifth Circuit Court of Appeals ruled that the school's refusal to recognize Gay Student Services (GSS) is unconstitutional. The court's opinion stated that the University's refusal to grant GSS recognition "as an on-campus student organization impermissibly denied [GSS] their First Amendment rights" of freedom of association.

Lawyers for the school argued that the denial was based on a longstanding policy of not recognizing groups whose aims are primarily social or fraternal. But the court ruled that the logic "was alone not valid reson for denying recognition of such group by university."

Lambda Legal Defense and Education Fund represented GSS in the appeal. When a group called Dallas Doctors Against AIDS submitted an amicus brief arguing that GSS could be denied recognition on public health grounds, Lambda arranged to have the Public Health Association submit an amicus brief on behalf of the students.

'Lingering, Bitter Aftertaste'

Blue's Raid Inquiry: A Police Whitewash

By Christine Guilfooy

NEW YORK — The New York City Police Department has completed an investigation of its raid on Blue's, a predominantly black gay bar in mid-town Manhattan, on September 29, 1982. The raid, which resulted in injuries to twelve patrons, left the bar in a shambles. The bar was raided again on October 8, 1982. The police made no arrests in either raid.

The police brutality involved in the raid resulted in widespread media attention and prompted a demonstration by one thousand lesbians and gay men in the nearby Times Square area. The second anniversary of the Blues raid is being commemorated by a speakout on September 29 at the Lesbian and Gay Community Center.

The twelve-page police report most likely represents the last official words on the incident. The District Attorney and the FBI have closed their investigations for lack of evidence. Barbara Thompson of the DA's office told *GCN* the investigation of Blue's by that office would remain closed unless "new or startling" evidence were introduced. She said the case lacked the legal specifics to move forward.

According to James Levin, the attorney who handled the case for the bar, the lack of progress was due to the inability of witnesses to

identify the particular officers involved. He told *GCN* that the patrons were forced to line up facing the wall when the police entered. Witnesses said anybody who turned to look was beaten. Levin also said the police turned down the lights, making it difficult to see. Others said the police removed their name tags.

Levin also said some witnesses refused to come forward because they feared reprisal. Joyce Hunter, a lesbian activist and a Human Rights Commissioner, told *GCN*, "This was a racist attack on the most vulnerable in the gay community. I can't express how I was feeling that night. It was the same night that Mondale was speaking at the Human Rights Campaign Fund dinner that blacks and Hispanics were being beaten up down the street."

Hunter said people were too frightened to testify against the police, and had "no trust" that the justice system would protect them.

According to Sgt. Peter Sweeney of the police department's Public Information Office, the investigation centered on the actions of two sergeants, Thomas Graham and John Quinn, who were accused of failing to properly supervise the officers under their command. Graham was

found guilty but Quinn was exonerated because he left the scene to go to the hospital with some officers. Graham was docked ten days' vacation, the equivalent of about \$1,500.

Sweeney said 51 officers were interviewed during the investigation along with 16 eyewitnesses.

Mitchell Karp of Black and White Men Together (BWMT/NY) criticized the investigation. "Every [police officer] in the bar is responsible to differing degrees, whether they committed the act or allowed them to continue." Saying that he believes all the officers known to have been in the bar should have been disciplined, he added, "The net result is there are officers walking the street thinking they can get away with it."

But Sweeney defended the results saying that an officer cannot be disciplined for something he did not do. He said officers who

are the subject of an investigation are treated in the same way they would be in a court of law and are provided a lawyer.

When asked if the investigation revealed which officers were in the bar, he said he was uncertain, but added there was a lineup but the witnesses were unable to make any definite identifications.

Levin told *GCN* that witnesses were first required to pick out their assailants using one-inch, dated photos of officers. He said some witnesses did pick police out of a lineup, but did not know if the identifications were accurate. Levin resigned from the case when he was appointed Human Rights Commissioner. A replacement was appointed, but Levin said the case was dropped when funds dried up.

Sweeney also said that the bar is on the dividing line of more than one precinct. He said it was Sgt. Graham's duty to identify the officers in the bar. Because Graham

could not or would not say who was in the bar, he was disciplined.

When Sweeney was asked what the department could do, he said incidents such as these can be handled administratively by providing closer supervision of the precinct and by transferring individuals involved. But when asked if such a shake-up had occurred, he said he did not know.

Levin told *GCN* he believes the "higher brass" did not know who was responsible but they made an effort to find out. He believes they were publicly embarrassed by the incident because "it reflect[ed] badly on their authority in running the police department."

Lee Hudson, the mayor's liaison to the lesbian and gay community, told *GCN* she was given periodic reports as the investigation progressed by the department's chief of operations. She echoed the sentiment that witness reports

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Presto Chango...

Anti-Gay Referendum Restored to Ballot

By Jim Ryan

BETHESDA, MD — The on-again, off-again battle to save Montgomery County, Maryland's human rights ordinance is on again. On August 30, County Circuit Court Judge John J. Mitchell ordered that a referendum must be held on those provisions of the law dealing with sexual orientation.

In doing so, Mitchell overruled local election supervisors, who on July 26 had withdrawn certification of a petition brought by Citizens for a Decent Government (CDG). Earlier this year, CDG had gathered 23,724 voters' signatures to force a popular vote on the issue, but when the petition was denied certification by the Board of Supervisors of Elections because of technical flaws, CDG took the county to court.

Mitchell ruled that the board had "exceeded its authority" and threw out arguments that the petition contains defects and that county law does not permit referenda on portions of law. He contended that the Board's deci-

sion was preventing the use of "a basic instrument of democratic government" and that it reflected badly "upon the intellect and sensitivity of the entire community of voters in this county." Mitchell also suspended the controversial provisions of the ordinance pending the outcome of the referendum.

The county announced that it would not appeal Mitchell's decision, but would go ahead with the printing of countywide ballots on the assumption that the referendum would take place on November 6. Two intervenors in the case, the Suburban Maryland Lesbian/Gay Alliance and the city of Takoma Park, have filed notices of appeal.

Susan Silber, an attorney representing the intervenors, said the groups would ask the Maryland Court of Appeals for an expedited appeal in the hopes that the issue can be resolved before election day. Proponents of the law fear that an extended appeals

process would delay the referendum vote until after November. It is felt that the best chance of defeating the referendum will be during the general election, and that a special election held at any other time would give to opponents of the human rights law the advantage.

Representatives of Citizens for Decent Government were delighted with Judge Mitchell's decision. Rev. Robert Crowley, the Baptist minister who founded the group, said, "We have been vindicated and look forward to seeing it voted on in November."

Meanwhile, Montgomery County Citizens for Justice, an umbrella group of organizations defending the law, have hired Gary Green, a political consultant to organize an educational campaign. Green stressed that the legal maneuvering had cost proponents valuable time and enthusiasm. He further stressed that the organization was in dire need of volunteers and financial support.

Editorial Supports *GCN*

NEW BEDFORD, MA — The director of the New Bedford Free Public Library has said the library's decision to ban *Gay Community News* is final, despite a New Bedford *Standard-Times* editorial calling for reconsideration of the ban.

New Bedford resident James Lynott went before the library's Board of Trustees on August 28 with an offer to donate a year's subscription of *GCN* to the library. Trustees and the library's director, Laurence Solomon, said they would refuse the offer because they thought the library's holdings on the subject of homosexuality were adequate. But two trustees also raised vociferous objections to a classified ad in the paper for the North American Man/Boy Love Association (NAMBLA).

Under the headline "Trustees should reconsider gay newspaper for library," the August 31 *Standard-Times* noted the irony "that so shortly before the American Library's

Association's Banned Books Week...the New Bedford library trustees have cemented their refusal to stock the weekly newspaper *Gay Community News*.... [A] substantial portion of the population, it must be acknowledged, is homosexual, and the request for the newspaper indicates that other library materials are not adequate to meet the demand for current information on the subject. If the demand exists and is not being addressed, the library trustees have an obligation to try to provide that material, just as it meets the special — even narrow — interests of any number of other groups and individuals."

The following day, the *Standard-Times*' Public Forum column, a "roving photographer" feature, asked ten local residents what they thought of the library's decision. Seven said the library should have accepted the paper.

— Larry Goldsmith

Man Sues Bashers

By Jim Ryan

WASHINGTON, DC — A gay man who was brutally beaten by two high school students last year has taken the unusual step of filing a civil suit against his attackers. On August 16, William Edgar Hassell filed a \$2 million damages suit against Matthew P. Warring, 18, and Kevin M. Kinnahan, 17, in D.C. Superior Court.

Hassell's case drew national attention in May when Judge Nicholas Nunzio handed down sentences of probation to the pair of St. John's College High School students. Although Warring and Kinnahan had pleaded guilty to charges of assault with a deadly weapon, Nunzio accepted their explanation that they were drunk at the time and their assault was a justifiable way to defend themselves against a sexual advance made by Hassell.

Hassell denies that any such advance took place. He said that he was abducted and driven to Bat-

tery-Kimble Park where the pair assaulted him. His injuries damaged tendons in the hand that have thus far required three operations.

Hassell's suit charges the pair with "wanton, willful, malicious intentional and outrageous" conduct. He claims that the incident has caused him to suffer "severe and in some cases permanent physical injury as well as severe emotional stress."

Hassell's suit was greeted with enthusiasm by members of Washington's gay and lesbian community, many of whom felt that Nunzio's decision had amounted to little more than "a slap on the wrist" and would encourage further violence against gay people. Many people were interested to find out that Hassell is being represented by the law firm of Williams and Connolly, which is also representing Georgetown University in a suit filed against the school by two gay and lesbian student groups.

Boston Pride Preparations Underway

BOSTON — Pride Celebrations, Inc., the organizing committee for Lesbian and Gay Pride in Boston, met on September 4 to begin preparations for the 1985 event.

The seven members in attendance discussed a change in the organization's bylaws that would provide for the post of recording secretary, possible fundraising strategies to support the committee's activities, and suggestions for next year's event, which will be Boston's fifteenth.

The committee would like to send three representatives to a national conference for Pride coordinators, to be held in Wichita, Kansas over the Columbus Day weekend, but currently lacks the funds to do so. Marsha Levine, coordinator of the Boston group, said it would cost the committee approximately \$900 to pay for the representatives' travel and accommodations at the conference.

"It's a networking and sharing conference for the Pride

coordinators to get together and talk about what works in one city and what doesn't work," said Levine. "It was probably key to getting us to where we are now, to change the format from strictly march and rally to the festival format."

The committee's ledgers are now about \$100 in the red, but 14 individuals, organizations and businesses still owe the group \$632.50 for advertising and tables at last year's festival.

Committee members also approved a motion to form a 13-member advisory board so that the committee could, in the words of one member, "consult other people, rather than the same four or eight." That same member suggested forming a board of "big guns" who could use their prestige and resources to help the committee's efforts.

The members also began a "brainstorming" discussion of ideas for the commemoration of 15 years of Pride in Boston. Suggestions included empha-

sizing the regional nature of the event, rather than focusing specifically on Boston; having a presentation focusing on lesbian and gay history in New England; having a "gala" event; and having a carnival with games run by various community organizations.

The election of new officers was postponed for lack of a quorum, and will be held at the next meeting, scheduled for Tuesday, September 25 at a location yet to be determined. The meeting will be open to all, but voting membership in the committee is restricted to those who have attended three consecutive meetings.

Last year's event, the first to feature a "festival" instead of the traditional rally, drew criticism from some lesbians and gay men who said the festival commercialized and depoliticized the annual commemoration of the Stonewall Riots in New York City.

— Larry Goldsmith

Community Voices

GayCommunityNews

Cover illustration by John Copoulos

Supporting AAC

In recognition of the work of the AIDS Action Committee and their efforts to keep the community informed of important events regarding AIDS, *GCN* is introducing a campaign to offset their advertising costs. Any donation made to *GCN* and directed towards the AIDS Action Committee will be matched by the paper and will be used exclusively for display advertisements. All contributions will be acknowledged by the Committee.

Please send donations to:

GCN/AAC

167 Tremont Street #5

Boston, MA 02111

Thank you from both *GCN* and the AIDS Action Committee.

kkk in framingham?

Dear *GCN*:

Recently, flyers were distributed in Framingham, MA announcing a Ku Klux Klan rally in Butterworth Park August 12 and inviting hatred against black, Hispanic and Jewish neighbors.

Although the police and media speculate that the flyer was a "hoax," whether or not the KKK produced it, its very existence exposes a racist presence in this town. The dismissal of the leaflet as a "local prank" only perpetuates the very real intimidation and oppression that most of us, due to one or another of our identities (women, working class, disabled, gay and lesbian, and so on) are forced to live with every day.

We all need to take responsibility whenever racism and violence arise within our communities and within ourselves. The leaflet itself, media and police response to it, and the possible arrival of the KKK all find their source in the same unacceptable disease.

We need to acknowledge the threat that racism and the hatred of any people on the basis of their identity poses to a society based on freedom and equality for all people!

If you are concerned, please talk with your neighbors, inform the media and police, and join together to resist the spread of violence and bigotry.

Coalition of Women Against Racism and Violence
Boston, MA

P.S. This letter was distributed in Framingham on August 12. The Klan did not appear for their rally.

i will make it!

Dear *GCN*,

Can you picture yourself going into a strange town with only a bit of money (no credit!) and the clothes on your back? You have no place to stay, no car, no friends or connections to help you get on your feet. You don't even have a phone number to leave, should a prospective employer want to call. The money you do have has to be rationed extremely carefully just so you can eat.

It may sound like an impossible scenario, but it is one that is faced quite often by people getting out of prison. Often there are no resources, no family or anyone to turn to. "Everyday" items that people take for granted are quite often denied a parolee — a bed to sleep in, a hot shower a roof over the head and the basic means of starting life anew from absolutely nothing. All the time the parole officer (like the sword of Damocles) is threatening prison unless a job and residence are found. (Is it any wonder why so many people end up going back?)

It doesn't take much to help; a telephone number the parolee can give to possible employers, use of a phone to make calls looking for a job or housing, etc.

Sure there are a few assholes getting out of prison, just like there are some who've never been to prison. A person can usually be a good judge of character and gauge how open he will be until he gets to know and trust someone first hand.

The scary thing is that May 1, 1985, I will be in this dilemma. I want so much to get out of this prison and return to San Bernardino County and try to pick up the pieces of my life. It scares the shit out of me, but I have to make it — I *will* make it!

There is a myth in society that only the absolute dregs of society are in prison. This *MYTH* is perpetuated by focusing attention on those who escape or who (for obvious reasons) steal again in order to make it. Only through people like those who work for MCC (without pay) and other groups like *GCN* will people realize that something good can be done. There is good as well as bad in every aspect of existence. Thank you for taking a moment to read this.

Stafford Bright

C-16383

PO Box A-E (1173)

San Luis Obispo, CA 93409

moraga's strength and honesty

Dear *GCN*:

We cannot allow Elva Perez Treviño's review of Cherrie Moraga's book *Loving in the War Years, lo que nunca pasó por sus labios*, July 21, 1984, to stand without comment. We interviewed Moraga for *GCN*, also July 21, 1984, and admire her integrity as an activist and as a writer. For the record, one of us is light-skin island Puerto Rican of a Black mother and white father. The other is white of Italian immigrant parents.

While we respect Treviño's right to her perspective as a dark-skin Chicana, and agree that Moraga's book is not about "what it means to grow up dark-skin Chicano in this country," no one has the right to deny Moraga's identity as a Chicana lesbian.

Treviño condemns *Loving in the War Years* as if Moraga had skirted the color issue entirely. On the contrary, Moraga makes it painfully clear, at length, that she is a light-skin Chicana of a dark-skin Chicana mother and white father. She never pretends to speak as other than a light-skin Chicana. She describes herself in the essay, "La Güera" — the light-skinned one — as "a woman with a foot in both worlds."

Treviño also says that Moraga is "Chicana by choice," "an opportunity not available to most Chicanas." This is true, and almost a direct quote from Moraga's book. But what kind of choice is it? Perhaps if Moraga were able or willing to turn her back on the meaning of racism, to wipe out the culture she grew up in, her mother, grandmother, family, and half of herself, another choice would be possible.

Finally, Treviño states, flat-out: "I wish this book were about being Chicana, but it is not." She dismisses Moraga's "environment," life, and politics as "personal." Clearly, racial oppression strikes most viciously at dark-skin people and there are critical and complex differences between the lives of light- and dark-skin Third World people in the U.S. But again, Treviño has no right to deny Moraga's Chicanismo, whether or not it is relevant to her own experience. The millions of mestizas in this country are entitled and responsible to the both or many parts of themselves and their heritage.

In Treviño's opinion, "Moraga's book is about being lesbian." This statement is not only incomplete, but is also a side-swipe at the political importance of lesbianism itself. As Moraga describes in *Loving in the War Years*, recognizing her lesbianism was a political turning-point. And, lesbianism remains a focus of her activism. But as she writes, and demonstrates through her work as a Third-World organizer, co-founder of Kitchen Table: Women of Color Press, co-editor of *This Bridge Called My Back*, and *Cuentos*, her politics are also about building a Third World liberation movement, the struggle against classism, racism, and sexism, and bring sexuality and spirituality together in political organizing.

Cherrie Moraga has exposed herself to a wide audience with unusual honesty. Such acts of courage in *GCN* and elsewhere should be opportunities for discussion and open criticisms, not invitations to attack.

Sincerely,

Stephanie Poggi

Vanessa Nemeth

Cambridge, MA

sexist and racist invasion

Dear *GCN*:

Recently in Boston, primarily in black communities, a new series of advertisements went up on billboards. The ad is for Olde English 800 Malt liquor, made by Papst. The ad depicts a black woman in a tiny bikini riding a tiger. The words "It Is The Power" are emblazoned across the top of the billboard. And there is a small picture of a can of beer in the corner.

Some of these billboards were altered to be less offensive. One, on South Street in Jamaica Plain, was reworded to read, "It is Sexist and Racist."

Black women are not jungle animals. And women riding tigers have nothing to do with beer. By dehumanizing black women and by connecting that image with drinking and beer, this ad promotes violence against black women.

When our world confronts us with violence, with images that challenge our lives, we have a responsibility to make changes. People who create these ads don't respect or value our lives, and it is not likely that they'll start to tomorrow. Billboards invade all our public spaces; we can not choose to not see them. We who are offended, whose lives are invalidated by advertisers, have to take it upon ourselves to make the changes. Please call or write to Papst, Milwaukee, Wisconsin to voice your concerns.

In hopes that others will find the strength to help make our world more livable.

Sandy Martin

Shastine Keeney

Vikki Dow

Polly Menendez

Linda Bartolucci

Suzanne Sowinski

Boston, MA

gay chapter in mississippi

Dear *GCN*,

Both Henry and myself are in hopes that you can be of help to your Sisters here in the South as we don't have a gay chapter here in Mississippi to help us in any way whatsoever. As you know Mississippi is a state that does not yet accept the fact that Gay People are people too. That's why we are forced to turn to our Sisters in other states for all the help and aid that we very much need in so many fields. We don't have access to any law material that will help us, nor do we have outside contact with our fellow sisters and bi's as well. With your help we would like to start some type of Gay Prisoners Rights Group here so they (we!) have some grounds to stand on.

Therefore we are open to anything that you might have in mind, and any material you can offer. I'm still receiving the paper and I enjoy reading the articles a lot. All I can say is keep up the good work. There are a few of us here who know a little bit about the law, but we are still in need of all the outside support we can get.

Some of the problems that we have who are housed in a "special" gay camp are:

(1) not being allowed to attend any type of school, ABE, or vocational;

(2) not allowed to participate in any of the programs normally afforded to other inmates;

(3) not properly classified (all gay prisoners are classified as dangerous, with those who have committed violent crimes, even if we did not);

(4) not allowed to wear make-up (as we are supposed to be according to a suit filed in the N.D. Court of Miss. Benson v. Watkins, 1979);

If anyone out there can help out with advice or books or whatever, please write us care of the GCN Prisoner Project.

Thanks,

(Names withheld by request)

thanks from aac

Dear *GCN*

The AIDS Action Committee greatly appreciates the generous offer of *GCN* to solicit donations in our behalf. Their proposal will go far towards reducing our advertising budget and enable us to better keep the community informed of future events.

The AIDS crisis is still very much with us. Nation-wide, cases continue to be reported, the numbers of our friends in Boston diagnosed with AIDS or ARC are growing every week. Researchers and our doctors continue to work towards a cure, but community involvement must be a high priority. The financial support you have given us has enabled the committee to give direct financial assistance to people with AIDS and provide you with information you need to know.

Again, thank you to the *Gay Community News* for supporting our efforts and thank you to its readers for their continued support.

For the AIDS Action Committee,

Bob Andrews

Media Coordinator

some disappointment

Dear *GCN*:

This is my reaction to the July 28th issue which arrived today:

I have been a subscriber to *GCN* for a long time and wouldn't be without it. It lets me know what's going on in the gay/Lesbian world. It tends to present all sides of an issue. It tries to fairly represent Lesbian issues. I LIKE *GCN* and rarely disagree with its contents or policies.

So it was with some disappointment today that I discovered the inserts. At first I only saw *Fag Rag* and immediately consigned it to the circular file. Later on I discovered the other magazine, gave it a quick look and put it back where it belonged.

As a civil libertarian I insist that people be allowed to read whatever they want and that people be allowed to publish whatever — but I also insist on my right to privacy. Which means, that I believe that people who want to be involved with sexually explicit material should have this opportunity, and people who don't want to see such material be not bothered with it coming to their homes unbidden. Just as I think the "sex-tape" telephone numbers are o.k., but I would strongly object if I received such calls on my telephone uninvited. In other words — everyone should have a choice, and no one should be exposed to anything they don't want to be exposed to.

I don't want to be exposed to "sexually explicit" (I would call it something else myself) material such as the inserts in today's *GCN*. If you want to advertise these publications — FINE! Let those who are interested send for them — but keep it out of my house, please. I find it disgusting — to put it mildly.

Now you will say "you don't have to read it," which is true. But to just have this stuff in my house offends me — sorry!

Please don't do it again.

Julie Lee

United Sisters

Garwood, NJ

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Postmaster: Send address changes to: Gay Community News, 167 Tremont St., 5th Fl., Boston, MA 02111.

Speaking Out

Lesbians and Gays and the United Nations: What About Us?

By Dean Weeks

The United Nations is ostensibly an organization of all the world's nations, formed for the purpose of protecting and advancing human freedom and world peace. However ineffectual it may often prove, the UN has served at least as a symbolic forum for the concerns of many peoples seeking the elimination of injustice. 1984 has been designated by the International Gay Association as the International Year of Lesbian and Gay Action; in September, lesbians and gays from across the United States and from many different countries will converge on the United Nations Headquarters in New York City for an international march for lesbian and gay freedom, hoping to bring the issues of lesbians and gay males to world attention. What, then, does the UN have to say about us? What is its record on lesbian and gay issues?

The United Nations' Universal Declaration of Human Rights and the International Covenants for Human Rights established that each and every individual in all countries should have equal access to "human rights," "fundamental freedoms," "self-determination," and "inherent dignity" in the areas of economics, socialization and social interaction, community and culture, civility and politics. All such rights of self-determination were said to be protected "without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status." (emphasis added)

Beyond this blanket protection the United Nations General Assembly has appointed many committees to ensure the equal rights of women, people of all races and colors, national minorities, colonial peoples, laborers, the politically persecuted, children, etc. Further, the UN mandated itself to protect the rights of all individuals, the sovereignty of their traditional nuclear families, the preciousness of traditions and conventions of their societies and cultures, by aggrandizing the family's and the community's authority to enculturate and educate its members.

Finally, the United Nations sets forth in all of these charters, articles similar in substance to the one set forth at the conclusion of the human rights declaration: "In the exercise of his (*sic*) rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of *meeting the just requirements of morality, public order and the general welfare* of a democratic society. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations." (Emphasis added)

Lesbians and gay men certainly seem to be members of what the UN refers to as "everyone," and we are; but only to a point. Under different circumstances, surely sexuality would be a "fundamental freedom" of all individuals from the perspective of the UN. Surely our rights could be protected without distinction to our vague "other status." Surely consensual sex could be a human, social, civil, or cultural rights, and would, if it were so, need not be a political right.

However, the United Nations generally ignores, neglects, negates and/or condemns the existence of lesbians and gay males, or homo- or poly-sexualities entirely. The test for the UN position on homosexuality is not so much in what they say (which is almost nothing) or don't say (which is quite a lot), but in what they do or don't do. The World Health Organization, a non-governmental agency tightly allied with the UN, classifies homosexuality as a mental disorder; a disease which it lists between neurosis and alcoholism. (And it is worth knowing that in many countries, WHO's classifications are incorporated as a whole into national health policy.) Amnesty International, also a non-governmental agency with ties to

the UN, refuses to recognize lesbian and gay prisoners among its rosters of "prisoners of conscience." The UN intentionally ignores the oppression and violence against lesbians and gays, and refuses to set up any committee to explore this oppression. The UN General Assembly continually suppresses member states, agencies, and committees from bringing the issues to the floor of the UN. And further, the current Secretary General, Javier Perez de Cuellar, has reportedly made it quite clear that any openly lesbian or gay UN officials, staff, or employees will not be tolerated, and all closeted individuals had better remain so. The overall policy of the United Nations is quite homophobic and heterosexist, though officially their position is one of silence.

Though the UN's actions or inactions demonstrate the mood of the institution, the great detriments to eventual lesbian and gay freedom are actually hidden within the articles of the UN's human rights declarations and covenants. Apart from a lack of particular affirmations, it is almost impossible to recognize the UN's neglect of sexuality as a freedom. The UN affirmation of the married one male/one female couple plus children nuclear family as the "natural and fundamental unit" which should be accorded "the widest possible protection and assistance," can easily be construed as a strict endorsement of proper sex and a defense against — among other things — the subversive and controversial existence of lesbians and gay men. Obviously, it obstructs the reproductive rights of lesbians and gay men entirely.

This family protection article, plus the UN's aggrandizement of abstract community tradition and convention — including social and sexual repression and outright homophobia — invites any family, society and/or culture to further entrench the repression of lesbians and gay men, all under the guise of preserving distinct cultures and peoples from "alien" tradition. Ultimately, the most powerful of palpably anti-gay articles in the declarations are those which grant societies, cultures and states of authority to restrict "rights and freedoms" (self-determined sexuality) in the service of "morality, public order and the general welfare."

Thus it is clear that the United Nations has a long way to go in addressing any encompassing picture of international oppression, and is a deserving focus of the September 30th lesbian and gay demonstration.

Organizers of that demonstration, the International March for Lesbian and Gay Freedom, strongly believe that the question of our freedom *is* an issue that crosses all borders, and that it is up to the lesbian and gay community to make itself heard that injustice and oppression cannot be tolerated. Stand together, we are everywhere.

Organizations or individuals wishing to support the March, and the Conference which precedes it, or those wishing more information, can contact the Lesbian and Gay Organizing Committee for 1984 at PO Box 1498, New York, NY 10009, (212) 219-1026.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111

Community Voices

not a "personality clash"

Dear GCN:

While I thank the editors of *Outrageous Women* and staff members of *GCN* for noting our "superb" selection of gay literature and designating us as "an oasis of gay and feminist spirit in the mainstream desert of downtown Boston" I must protest their accusation that Jeremy Grainger's dismissal was simply a matter of conflict of personalities. His dismissal was not the result of a "personality clash". Rather, fundamental differences between us as to the day to day operations and general policies of the Glad Day Bookshop led to this unhappy situation.

In the course of building up two small bookshops I have learned a good deal about the perils of operating a small business and have developed policies and procedures meant to enrich the store's selection while minimizing the cash flow problems which are the death of many small businesses. A long history of unwillingness to abide by these carefully designed policies finally led to Jeremy's dismissal.

As the person ultimately responsible for Glad Day's future I felt I had no choice but to find a store manager who shared my outlook and understanding of the needs and wants of the community we serve.

As I'm sure the editors of both *Outrageous Women* and *GCN* can well understand, a business, be it a newspaper, magazine or bookshop cannot function, much less grow, if its management is at odds with itself.

While Jeremy made many positive contributions to the store and will be missed by many of our customers let me assure you that the Glad Day staff and I will continue to work hard to make the store a dynamic, welcoming and responsive focal point for the gay and lesbian community in Boston.

Sincerely Yours,
Jearld Moldenhauer,
Proprietor, Glad Day Bookshop
Boston, MA

decent nevertheless

Dear GCN,

I recently saw an ad in *GCN* classifieds that read "inexperienced female seeks gentle and sexual mentor to teach me the fine art of mutual pleasure." Although I'm in prison and can't teach her anything except through the mail, I decided to write. It is her response that prompts me to pick up my pen and express my opinion.

First of all, her letter didn't have a return address. This didn't bother me too much even though I generally liked her letter and would like to correspond with her. What struck a nerve was her reason for not wanting to write. She wrote "I have men friends but I don't want to be more intimate with a man right now since I don't get along too well with men." This I can accept and understand. But she continues: "Since I am very bothered at the way *men* use violence to control others, especially women."

The way she puts it, men are the only ones to use violence. I do agree that this happens in too many cases, but nowhere all. What she is doing is stereotyping. Besides that, I have personally been acquainted with a couple of lesbian relationships that involved a lot of violence. So this is not something that is restricted to men.

I personally don't believe in violence. If someone, male or female, doesn't want to be with me, maybe because I'm a convict, fine. But I feel the need to respond to what I feel is a very wrong way of thinking. You just can't let what happens to you because of *some* people dictate how you look at others. Once the human race realizes this, there'll be a lot less shit in this world.

On another subject, I want to thank the staff at *GCN* for including copies of *Fag Rag* and *Bad Attitude*. If they do as well in the future as they did in those issues, they'll have a decent paper; not on the same plane as *GCN*, but decent nevertheless.

Sincerely,
James W. Smith
90563 WCI L-3
Rt 2 Box 500
Angie, LA 70426

exposing the hypocrisy

Dear GCN:

GCN recently printed a story about the Women's Forum on Prostitutes' Rights, held in San Francisco July 16-19, which was apparently based on a press release submitted by Robert D'Avanzo. D'Avanzo, who lives in New York, did not attend the Forum, although he received an invitation. A month before the Forum, he contacted COYOTE to protest the inclusion of Fred Cherry as a panelist. He called to our attention the fact that Cherry had run an ad in a newspaper calling for the arrest of gay male prostitutes (if female prostitutes and male customers were to be arrested), and that he actively campaigned against gay rights legislation.

The organizing committee did, in fact, decide not to have Cherry sit on a panel. He did, however, attend the Forum as a paying member of the audience. While Cherry was in San Francisco, several members of the organizing committee spent time "educating" him, discussing the offensive and homophobic nature of his actions and, in the end, got him to agree to cease and desist.

As we said, Fred Cherry did attend the Forum, as Robert D'Avanzo did not. At one point, Cherry, as a member of an audience invited to ask questions and to comment on the subjects under discussion, asked to speak. As soon as he opened his mouth, members of Wages for Housework and the U.S. Prostitutes Collective launched a screaming attack, bringing the entire proceedings to a halt for about a half hour. Eventually things quieted down and Cherry got to say his few words. He said that he thought it was awful that prostitutes were stigmatized for their part in the transaction while customers were not.

For the record, about 100,000 people are arrested for prostitution in this country every year, about 70 percent of them women, about 20 percent male prostitutes (transvestites for the most part), and about 10 percent of them male customers. Another 100,000 people are arrested for loitering, about 90 percent of them women. About 55 percent of the people arrested for prostitution are people of color.

The prostitutes' rights movement in this country has been led by women, as it has been in other countries. While gay men have been supportive, fewer gay men than lesbians and other women

have made this issue a priority. Perhaps it is because the reality of the sodomy laws weighs on gay men long after those of them who have worked as prostitutes have stopped, or because within the gay community the stigma for having worked as a prostitute is less than it is for women in any community. Whatever the reason, most of the writing and the activism on this issue has been done by women, both lesbian and straight. The reality is that the word "whore," like the word "dyke," has been used to intimidate women for centuries, to keep women properly submissive and controlled by men. So the issue of prostitutes' rights is perhaps not the same for women and for gay men.

As for Margo St. James, she has been supportive of gay rights since she first formed COYOTE in 1973. She has always been an adamant supporter of the right of people to decide what to do with their own bodies. She has fought to expose the hypocrisy of a system that says that what straight white men do is their own business, but that what all women and men who are perceived to be like women do is stigmatized.

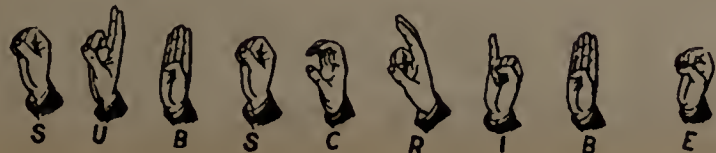
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Sean Reynolds
San Francisco

on publishing obits

Dear GCN:

I applaud your decision to publish death notices for members of our community. During the years I've lived in Seattle, I have lost friends to AIDS, diabetes, old age without any notice taken by local gay papers. I felt anger that their deaths should be unnoticed. They were good friends. Dying is not pretty, fashionable or chic; but it is real and we need to honor our friends and mourn our own losses. Thanks for saying the unspeakable.

Mike Ramey
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Regulating the Baths

AIDS Group Urges Monitoring

By Christine Guilfooy

SAN FRANCISCO — "The thing we want to emphasize is that this is not a dead issue." Thus says Mitch Bart, deputy director of the San Francisco AIDS Foundation, when discussing the issue of regulation of gay sex-related businesses.

The AIDS Foundation has asked the city's four political clubs — Concerned Republicans, Harvey Milk, Stonewall, and Alice B. Toklas — to join with them in making recommendations about safe and hygienic sex practices. The proposal calls upon the community to take an active role in monitoring sex-related businesses and to picket establishments whose owners refuse compliance with their recommendations.

Emphasizing that the AIDS Foundation cannot do the work alone, Bart said the proposal was sent to the clubs on September 4, but he does not expect replies before September 13.

The statement reads in part: "...The SF AIDS Foundation urges the first action of the proposed partnership be the implementation of AIDS prevention, education, health and hygiene standards for community gay sex establishments: sex clubs, bookstores, porno theatres and bathhouses. The standards would not close establishments or place undue financial burdens on the owners, nor regulate individual conduct of the patrons. The standards would only ensure that the sex establishments provide minimum hygiene and prevention information so they would be safer places to be and so that safer methods of sexual expression could be encouraged...."

While the issue of regulating sex-related businesses has been out of the public eye lately, the controversy has again bubbled to the surface.

On August 9, the Board of Supervisors refused to move governmental jurisdiction of the baths, bookstores and sex clubs from the police to the public health department. Such a change in jurisdiction would give the city's health commissioner, Mervyn

Silverman, control of these institutions. He has already expressed an interest in banning sexual activity in the baths.

Silverman maintains such a move would help curb the spread of AIDS. But opponents are worried about the implications of governmental regulation of sexual activity between gay men. Some point out that this could not be done without violating privacy. Some said that the baths were co-operating in passing out information about AIDS, safe sex and were distributing condoms. Thus they argued, the baths were providing educational material while also providing a place for sexual activity which would likely occur elsewhere. Still others maintained that not enough is yet known about AIDS to legally limit certain sexual activity.

Harry Britt, gay city Supervisor, told *GCN* that when the Board refused to switch jurisdiction, it put "the ball in Silverman's court." The Board had also passed an amendment which would have prevented the public health department from regulating sexual activity even if it did gain jurisdiction. Britt told *GCN* that if Silverman believes the sexual activity occurring at the baths, bookstores and clubs constitutes a medical emergency, he should declare it as such under his emergency powers.

Recently, a group of 60 doctors sent a letter to the San Francisco *Chronicle* urging the baths be closed, according to Britt. Gary Titus, the director of AIDS Activity at the city health department said the doctors were from the Pacific Medical Center and were not active in treatment of people with AIDS. Britt told *GCN*, "Their motive is suspect. The thrust [seemed to be] to protect straight people from AIDS."

Titus said, "The pressure is mounting to close or regulate." Silverman can close the baths, bookstores and clubs under his emergency powers if he believes there is a medical emergency. Titus said, "He can close [the businesses] down. The question is, can he keep them closed."

Blue's

Continued from page 3

were insufficient to bring more officers to justice. She also acknowledged, however, the "lingering, bitter aftertaste" this will leave with the community.

Blue's was raided on September 29, 1982, by ten to twenty-five officers, according to witness accounts at the time (see *GCN* Vol. 10, Nos. 13, 14, 15.) Louis Colon, the security guard on duty at the West 43rd St. bar, said "Ten cops came in with their guns drawn and ordered everybody up against the walls." They then went on a rampage that resulted in extensive property damage as well as injuries to several patrons. Persons who visited the bar the morning after noted blood stains on the wall as well as extensive damage to the physical plant.

The police were in the bar for up to a half hour, and twelve patrons reportedly sought treatment at a nearby hospital following the incident, according to those who were on the scene. However, the police investigation states that no Blues patrons received hospital treatment.

The most severe injuries reported at the time were a cut on the face which required 12 stitches, and a fractured kneecap. Multiple cuts and bruises were also reported.

Police maintained they were responding to a 911 call reporting a fight going on in the bar. Witnesses say the bar was peaceful and the police were retaliating for an assault on an officer earlier that night in the neighborhood. However, the recording of the 911 call was not found, and police made no arrests before leaving the scene.

The police raided the bar again nine days later, injuring one patron and causing further damage. The eight police who entered the bar made no arrests.

A speakout is scheduled for September 29 and will be held at 7:00 p.m. at the Lesbian and Gay Community Center. Organized by the ad hoc group APAC (Anti-Police Abuse Coalition), it is the brainchild of BWMT and is planned to be a forum for persons who have been victimized or mistreated by the police. BWMT's Mitchell Karp told *GCN* all community members are invited to attend and/or testify. Anybody who has information but would prefer not to speak can submit their testimony in writing and it will be read aloud.

Karp said one of the goals of APAC is to develop a brochure which will provide advice to persons who are victims of police violence.

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The General Theory of Fagonomics

John Maynard Keynes, a personal biography of the man who revolutionalized capitalism and the way we live

by Charles Hession
Macmillan Publishing Co.
New York, 1984

Reviewed by Bob Sutcliffe

When Richard M. Nixon uttered his famous dictum, "We are all Keynesians now," he was referring, we may safely presume, to an economic, not a sexual, orientation.

One of the principal themes of Charles Hession's new "personal" biography of the most important economic thinker of this century is that the two were, in Keynes' case, intimately interconnected — that the creative, unorthodox and critical aspects of Keynes' thinking resulted from his homosexuality and his androgynous nature.

Ironically, this connection used to be, in more McCarthyite days, a commonplace accusation directed by sections of the American far-right against the "new economics." "Keynesian" and "commie faggot" became almost interchangeable expletives hurled at the enemies of unbridled free-market economic vamparism. A counter-irony is that, as few of the old anti-Keynesian right can have known, their *bête noir*, John Maynard Keynes, really was a faggot. (Well, at least...but I'll come back to all that later).

In any case, it was clear that when such a shining standard-bearer of capitalism and homophobia as Richard Nixon finally came out (as a Keynesian, that is), the writings of the man who according to this biography "revolutionized capitalism," had lost their radical stigma. Today even the supply-side supporters of Ronald Reagan sometimes attempt to claim Keynes as their own, while at the same time his ideas remain the bedrock of many of the radical economic plans of the left-wing of socialist and communist parties in Europe (along with their smaller counterparts in the United States).

It is not possible to summarize Keynes' contribution to economic thought without the danger of distortion. He was an iconoclastic theorist who assaulted the citadel of classical economics with its complacent assumptions that, in normally functioning capitalism,

supply would be automatically created for what could be produced and that full employment would be the natural order of things.

Keynes' theories led to very different conclusions: that due to inadequate consumers' demand, capitalist economies suffered from a permanent tendency towards depression. The deficiencies of demand could be made up by capitalists' investment but this was unpredictable and influenced by irrational forces. This conclusion therefore justified widespread state intervention in the economy to supplement demand, order the potential chaos and avert slump and unemployment.

The interpretation of these ideas is deeply controversial but some version of this justification of the economic activity of the state has since become almost universally accepted in capitalist countries.

Even in his own lifetime, as Hession illustrates with many intriguing stories, it was often hard to define the exact color of Keynes' ideas within any conventional political spectrum. On at least two occasions in his life he would have been welcomed as a parliamentary candidate for any of the three main British political parties (Conservative, Liberal and Labour). It is hard to think of anyone else who, with neither prodigious wealth nor glittering military honors, has seemingly been able to command such esteem from such a large tract of the territory of bourgeois democratic politics.

Indeed, something which Hession's biography does admirably is to bring out the extraordinary prestige and influence which Keynes amassed in his lifetime. From many quarters he was looked to as a sort of grand social physician, even as a purveyor of economic magic. It was a routine part of his day to send letters of advice (solicited and unsolicited) to British government departments, world statesmen, and archbishops, not to mention innumerable letters to the *Times* or some other "posh" British newspaper. From all recipients he would receive respectful replies. Very few people in the twentieth century can have had more influence on political affairs through solely the power of intellectual persuasion, neither through wealth, control of a secret police nor the loyalty of a mass political constituency.

It seems curious in retrospect that someone of such forthright opinions should have had his ideas appropriated by people of such diverse positions. Were they in fact really so amorphous? Charles Hession's answer to this question, and I am sure it is a correct one, is an emphatic "no." He shows how, in the hands of subsequent adherents, Keynes' ideas have had their critical juice squeeze out, their radical voice strangled. The neo-Keynesian ideas which are virtually universal in the textbooks of the capitalist West have converted a set of ideas, which began as part of a critique of capitalism, in-

to either an instrument for its rescue, part of a structure of apologetics for it, or even, merely a set of algebraic techniques.

Hession is quite correct in identifying a very different and much more critical strain in the Keynesian tradition — an alternative tradition which one might call hard-core Keynesianism, as opposed to the sort-core version one would find, say, in the textbook of Paul Samuelson. This hard-core tradition has been kept alive particularly by Keynes' former student Joan Robinson who died last year. It seems that Robinson was disqualified from ever receiving the Nobel prize for economics by being a woman and a militant political radical. In this tradition, the insights of Keynes have been mixed with those of the Polish economist Michael Kalecki to form a broader revolution in economic ideas. It is a tradition which, despite Keynes' own contempt for Marx, also shades into much of modern marxist economics.

While the peddlars of soft-core pro-capitalist economics present the ideas of Keynes as a branch of lower mathematics, Hession shows how Keynes himself regarded political economy as a branch of ethics. His concerns were primarily for the elimination of social evils which he saw emanating from "the dark forces of ignorance and uncertainty" which ruled under a regime of the private profit motive. He looked forward to a time when those motivated by the desire for monetary profit would experience social euthanasia.

While such views, which Keynes held to consistently, are radical, Keynes was far from being a socialist revolutionanry. His scorn of Marx and marxism, and his phobia of communism, bordered on the pathological. On one occasion, Hession reports, he attempted to close down a leading student discussion group in Cambridge when he discovered that it was dominated by marxists (as it happens, by Guy Burgess, Anthony Blunt and some of their friends).

Usually Keynes scorned the traditional right with equal fervor, especially the British Conservative Party (with whose leaders, nonetheless, he often worked closely). Yet he was driven by an ardent loyalty to his imperialist nation and to the exclusive upper class institutions in which he spent his life (Eton, Cambridge University, the Treasury, the House of Lords).

In the 1920s and '30s many of his more malicious enemies attempted to discredit him — citing his passionate campaign against the Versailles settlement after World War I — by accusing him of sympathies with German nationalism and ultimately even with Nazism. In fact one of Keynes' most courageous political acts was to advise the Weimar government how to escape some of

Continued on Book Review page 5

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Sixteen and Sexy — A Boy's Own Voice

The Boys on the Rock

by John Fox
St Martin's Press
New York, 1984

Reviewed by Stephen McCauley

Billy Connors is sixteen years old. He is one of the few sophomores on his high school varsity swim team and one of the only people in his school working on the 1968 presidential campaign. Billy lives in the Bronx with his parents and his dog. Actually, he doesn't have a dog. (He sometimes lies to the reader.) He has a girlfriend he is "supposedly sort of seeing" and he frequently jerks off to the male muscular chart on his bedroom wall while thinking about Al DiCicco, the twenty-year-old he works with at McCarthy for President headquarters.

Billy Connors is the hero of John Fox's first novel, *The Boys on the Rock*, and he might be the most proud and self-accepting teenager in gay fiction.

The Boys on the Rock is the funny and touching story of six months in Billy's life, from the time he meets Sue (the girl he is "supposedly sort of seeing") up to the time he gets involved with Al and makes some important decisions about his life. The story is told in the simple, direct voice of a sixteen-year-old. The voice, in its stylized individuality, brings to mind the voices of other youthful narrators such as Huck Finn and Holden Caulfield. While it is easiest to label the book a "coming-out novel," *The Boys on the Rock* is not really about the consequences a teenager faces when his parents and friends are told he is gay. The book ends as Billy is about to face these consequences. Rather, the book is about the joy and enthusiasm of a teenager's discovery of sex and his first romance, told from a gay perspective.

It is hard to imagine where Billy's strong sense of himself and acceptance of his sexuality come from. The book is set in 1968, one year before Stonewall, in a middle-class Irish and Italian neighborhood. Billy goes to a Catholic school. He believes that "the only people who thought like me were the ones in Greenwich Village I had heard about who wore dresses and wished they were girls." But Billy takes as role models anyone and everyone who is respectful of him or herself and unconcerned with the opinion of others. Stanley Sandrowski, for example, a teammate of Billy's, who impresses Billy by sucking the pus out of an infected toe, "not giving two shits what I thought about it. I have to give him a lot of credit," Billy concludes. Or Kevin and Evan, twins on the swim team who might or might not have an incestuous relationship. "They got called some pretty insulting things right to their faces but they didn't give a shit. I don't mean they just pretended not to give a shit, I mean they truly did not care what anyone thought about them. They were completely — well, perfect."

It is to John Fox's credit that he creates respect for and interest in his hero without exaggerating his virtues or implying perfection. Unlike the characters in many recent gay novels, Billy and Al are not defined by their sensitivity, beauty, intelligence, wealth, or connections with the power elite. They are human beings with faults and flaws, and ultimately, these make them much more touching and compelling.

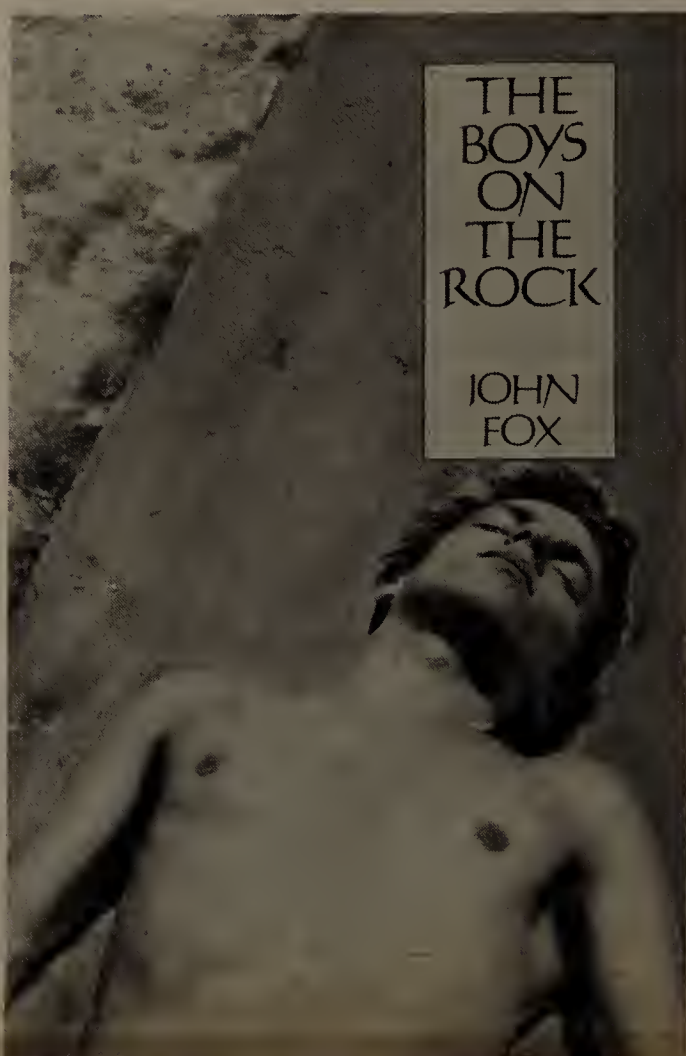
Fox is a sharp and perceptive writer. His characters emerge as distinctive and very real people even when they play minor roles. His ear for dialogue is almost flawless, capturing exactly the sound of speech without lapsing into trivial chit-chat. The adults in the book are among the more comic characters. They are seen through the eyes of a teenager who views them as an indistinguishable group, most comfortable when being disrespectful of anyone under 25. The one exception is Billy's aunt. She knows Billy is gay and seems completely accepting. Some readers might agree with Al when he says that she seems to come from another planet. When Billy and Al visit her beach house and keep her awake while noisily fucking, she advises them to be a bit more quiet next time. "You understand that it's just the racket that was a problem."

The only scene in the book in which Fox's avoidance of cliché falters is the one in which Billy comes out to his swim coach. The scene feels forced and obligatory. There is a feeling that the writer is as uncomfortable with the situation as his character is. It is probably true that the rhetoric of coming out is so familiar, all so unavoidably similar, that fifteen years after Stonewall it is virtually impossible to make an "I have something important to tell you" scene new and fresh.

But perhaps the best aspect of the book is the way in which it conveys the exuberance and energy of a teenager. Billy tells his story as if in one long breath. He brushes aside details that don't interest him and mixes

up the chronology as he rushes to the parts he wants to tell. His enthusiasm the first time he kisses Al is typical: "I opened my eyes so I wouldn't miss a thing and his eyes were closed an inch away from mine and one of the best things was the smell. And the taste. And I swear I could have died right then and there."

Reading *The Boys on the Rock* reminds one of what it felt like to be sixteen and in love. Or, more accurately for most of us, what we would like it to have felt like to be sixteen and in love.



John Fox: *fully rendered characters*



By Stephen McCauley

When asked if his first novel, *The Boys on the Rock*, is autobiographical, John Fox says that while most of the main character's opinions are ones which he shares, he "wasn't nearly as self-accepting as Billy Connors is" when he was sixteen. "I know I felt a lot of the things he feels, but I know I wouldn't have been able to verbalize them or understand them the way he does."

John Fox is thirty-two years old. He has light, close-cropped hair and a lean face dotted with freckles. He lives in a narrow studio apartment on the first floor of a building located in a Manhattan neighborhood once referred to as Hell's Kitchen but currently called Clinton. Like Billy Connors, Fox grew up in the Bronx. He attended college there ("for no real reason") and then worked for the phone company for four years. "After that I did some off-off Broadway acting," he says, "but I was lousy."

He started writing in the summer of 1981 when he took a creative writing course at NYU. "It could have been a pottery course for all I cared. I just wanted to do something creative." A teacher at NYU encouraged

him to continue writing and he enrolled in the creative writing program at Columbia University where he wrote *The Boys on the Rock*. "I think I was always a writer even though I wasn't writing," he says. "When I entered Columbia, I met people with whom I felt an immediate affinity. They were people who looked at the world the same way I did."

On the subject of the hero of his novel, Fox has very strong views. "I think Billy is an extraordinary person," he states. "I can't tell you how proud I am of him. It's as if he's my kid brother." One of the things that makes Billy so extraordinary is his complete self-acceptance in 1968, a time when there was little support for a gay teenager just coming out. "His attraction to men is utterly instinctual and so is his self-acceptance. It is entirely self-motivated and unrelated to gay politics. I have no problem admitting that his experience is different from the experiences of most gay men in 1968, but that is one of the reasons I spent two years writing about him. He likes what he is — a lot — and he is proud, but his pride is the innocent, unashamed pride of a teenager. He hasn't been mugged by reality yet. He hasn't been acculturated."

While Fox says that his book was written for "anyone who can read English," he feels that it might be particularly helpful to young people. He would like nothing more than to discover that the book made young gay boys strong or proud, but he isn't optimistic that they will easily get hold of it. "They aren't going to get it from their school libraries and their parents certainly aren't going to buy it for them. Children and adolescents are as much of an oppressed group as gay people, only they have even less power. I think kids take entirely too much bullshit from adults. The fact that many won't even know about this book is another example of that."

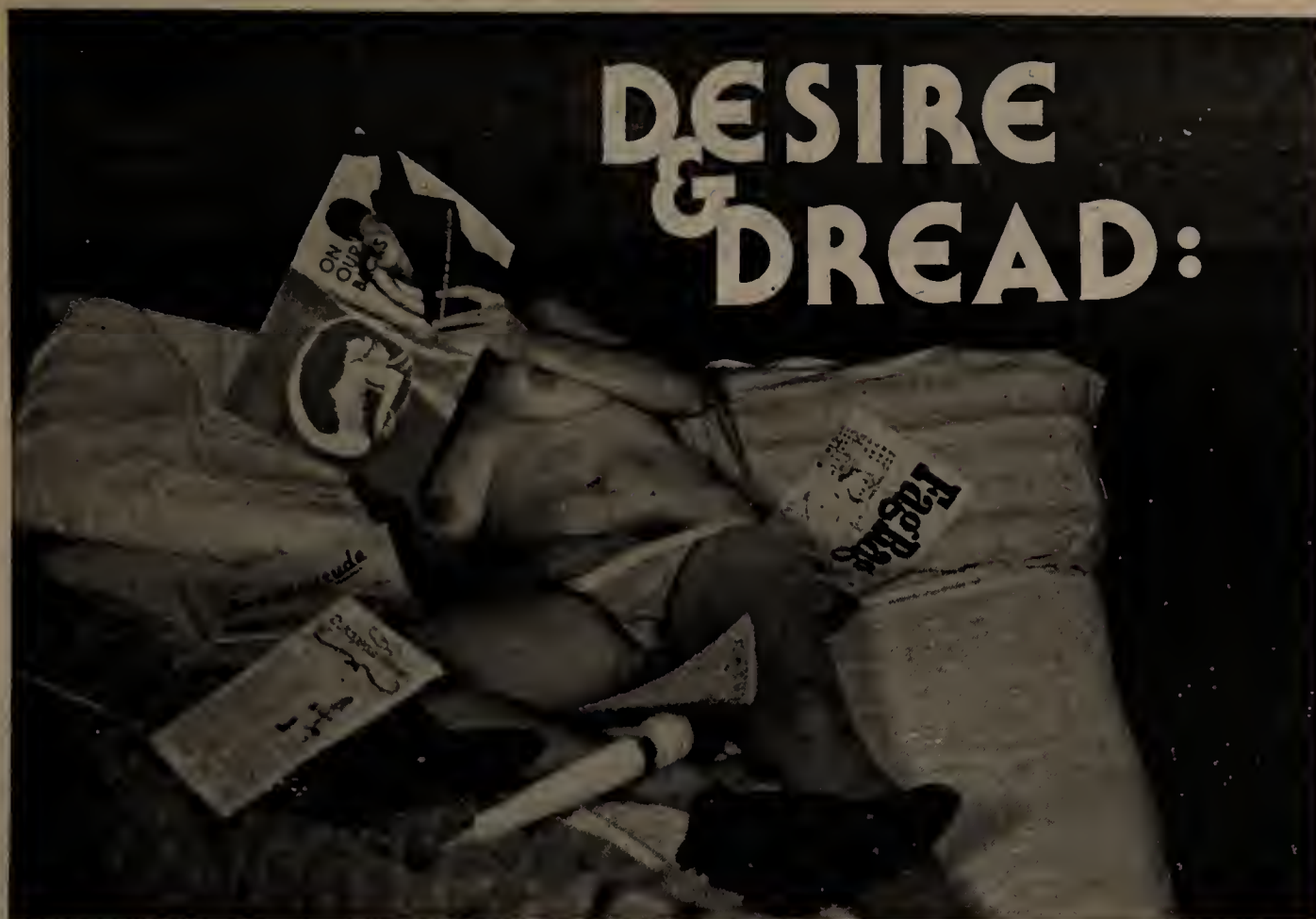
Were it not for the explicit sex and gay themes in the book, *The Boys on the Rock* could probably be marketed as a novel for young adults. After all, there are young adult novels about unwed mothers, drug addiction, broken homes, and a whole range of social issues. But Fox doesn't think the publishing world is ready for a sexually explicit gay novel aimed at a younger audience. He included the sex because he believes it would have been dishonest not to. "Sex is a major preoccupation of every sixteen-year-old," he says. "Billy likes what he does with Al and so he is naturally going to talk about it and in detail."

Thus far, the book has been well received by both the gay and straight press. It got a rave review in *Publishers Weekly* and the cover of the June, 1984 *Christopher Street* hailed it as the "young gay novel of the year." Fox is pleasantly surprised by the reactions of straight readers who like the book and seem to have no objections to the sex scenes. "I think more and more people are seeing less of a difference between gay and straight books," he explains. "A novel like Edmund White's *A Boy's Own Story* opened a lot of minds. Many straight people read the book because they had heard that it was an important novel, that Edmund White is a fine writer. The fact that it was about a gay boy was secondary."

Still, Fox does not like the idea of being labeled a "Gay Writer." he would prefer to be called a "writer, period" or a "writer who is a gay man." "A Gay Writer," he says, "is someone whose work is relevant solely to gay people. I know first hand that Billy gets a deep emotional response from *all* people." Up until now most of what Fox has written has included gay characters. "Like most so-called 'serious' writers, I am mainly interested in writing about things which relate to my own experience, but I wouldn't want to be pigeon-holed." Fox and his book have been embraced by the New York gay literary scene, but he says that he still feels like an outsider. "I'm not sure I know what my element is, but I've never felt part of straight society or the gay sub-culture."

The world of Billy Connors is far from the world of upward mobility and elegance in which many recent gay novels are set. "A lot of recent gay fiction has come out of the 'gay party' of the seventies," Fox says. "I think that is changing. I personally am not that interested in all those books set on Fire Island that are exclusively about gay men who spend most of their time at dinner parties or the opera or the gym. I hate opera. That world is foreign to me, and I think it is probably foreign to most of the gay men in this country. I am much more interested in books with fully-rendered characters set in the real world. A novel like *Saul's Book* by Paul T. Rogers is a wonderful recent gay novel."

At the moment, Fox is working on several short stories and a novel he prefers not to discuss. He doesn't yet have the luxury of being able to write full-time: he does freelance copy-editing. "I suppose I should try to write something mainstream to make money," he jokes, "but I think I would find it too much of a chore. I'd rather be back at the phone company."



THE MEANINGS of WHAT WE DO

Bad Attitude: A Lesbian Sex Magazine

Vol. 1, Spring, 1984

c/o GCN, Box 69

167 Tremont St. 5th Fl.

Boston, MA 02111

Cathexis: A Journal for S/M Lesbians

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San Francisco, CA 94142

Outrageous Women: A Journal of Woman-to-Woman S/M

Vol. 1, Nos. 1 and 2, Winter and Spring, 1984

P.O. Box 23

Somerville, MA 02143

The Power Exchange: A Newsletter for Women on the Sexual Fringe

Vol. 1, No. 1, June, 1984

Editrix, Pat Califia

P.O. Box 527

Richmond Hill, NY 11418-0527

Reviewed by Judith Butler

Imagine sitting down to read all of the above newly published lesbian sex magazines without a break. I tried that idea, thinking I could read them as one would read other magazines, comprehending the articles and taking in the whole. I planned to think about them a while, let them consolidate into patterns in my unconscious which might then find their way into typeface. What I found instead was the need to take long pauses, walks even, to try to come to terms with a deep knot in my chest that developed as I read. The knot first seemed unintelligible, like a childhood dream that I remember being powerful, but whose contents I can't remember. I sat in my back yard, bared the knot to the summer heat and imperceptible breeze and eventually came to recognize the twin threads of desire and dread.

In her editorial introduction to *Bad Attitude* Cindy Patton writes that she had been "trying to figure out what sexual desire *means*..." I knew what she meant — her words could have been mine, and I lifted my head and laughed, wondering whether even as sexual rebels we lesbian-feminists are not still committed to endless self-reflection on the *meanings* of what we do. The women whose voices fill the pages of these magazines and "newsleathers" contribute a great many different views about what lesbian sexual heterodoxy is about, and anyone who wants to simplify this newest and highly charged trend in lesbian sex literature had better think twice. Lesbians sometimes think the "sex debate" is a stand-off between analysis and pleasure, as if analysis were somehow anti-erotic, and eros thoroughly irrational. The struggle in these pages is toward a new kind of lesbian-feminist voice, one which includes passion, ambivalence, memories and hope.

Passion is notoriously difficult to communicate in literary or theoretical terms. *Outrageous Women* takes up on the challenge and gives us erotic stories, confessions and fantasies of s/m sex. It even includes tips on s/m strategy and health by "Ms. Behavior." Humorous, brash and clearly designed to be "outrageous," *OW* — the magazine's acronym — is out to provide quick and disarming pleasure. There is little foreplay to the main events which include all kinds of fucking, most of which happens within the confines of heavy role-playing, masters and slaves, and lots of orders given and obeyed. The magazine wants to be a turn-on, and wants, I think, to be judged successful if its readership gets hot. Perhaps the summer heat had preempted that particular success, but I didn't feel the erotic pull of these stories as much as others. I *did* enjoy the humor, especially the mournful note by "Lost in Space" who writes to Ms. Behavior that she's so dislocated after a scene it takes her twenty minutes in the store to decide what kind of cheese to buy.

I left that magazine mindful of the distinction between having a powerful erotic experience and communicating it. Like telling a funny story and realizing, "I guess you had to be there," some of these stories have all the gestures and exclamations of passion without the real stuff. Or if it was real, it was real for somebody else, and like the dreams or memories of someone else, they can be appreciated but not owned.

Cathexis seems a more complicated publication and, for me at least, more promising. Whereas *OW* is all action, plot and drama, *Cathexis* offers narratives which create an emotional world. Although *Cathexis* is also celebratory, it voices ambivalence, and even eroticizes ambivalence, revealing how inner struggles become part of our erotic struggles with other women. In "The Chain Gang" by Madeleine Davis (issue no. 1), s/m sex is linked with the pursuit of self-knowledge and personal

freedom; *enacting* a scene is about putting oneself "out there," and wearing recognizable s/m symbols is about claiming a public place:

"We wear the symbols of our lives for the world to see, so that we might recognize each other: leather and chain, pictures seared into our skin with needles, wearing our fantasies on our flesh. Making our desires manifest, visual, tactile, clear, stunning, outrageous... Learning the purgation of our bodies for the ultimate freedom of our souls. Sometimes I am afraid I will die: sometimes I am afraid I will not."

Cuchilla's autobiographical essay/narrative (*Cathexis*, no. 1) is an eloquent and stunning testament to her own sexual evolution. She has grown "to love the belt, the whip, the scream, any attempt to pierce the numbness," and yet she understands that her desire is constructed by her history, a history of oppression which is not only hers. This story moves — and is moving — because it deals with so many levels at once. It confesses incestuous pain, difficult to name, and traces that pain's journey into her own desire. She knows she cannot rewrite the past, but powerful sex becomes a way of dramatizing the past and transforming its meanings. The sexual body carries a history of desire and pain, and sex becomes a way of making that history real again, bringing it out from behind the protection of daily life and *cathexing* it.

The editors of *Cathexis* claim that the word itself "means the transformation in which one emotion becomes another." The original Greek means "a holding," and Freud made it describe what happens when we project strong feelings about the past onto a present person or object, i.e. the way in which we *bind ourselves* to people or events because they bring up unresolved feelings from the past. *Cathexis* does show how this happens, and for lesbians it is important to remember that our sex did not become free of patriarchy at the moment of coming out. Some of the narratives in the second issue, particularly "First Date" by Karen and "Later Date: Butch Tops Bottom Out" by Rachel, really communicate the desire for a kind of sexual deliverance, a child-like need for protection and safety. I question where *catharsis* (release) is in this challenging journal, and whether the past permanently resided in our sexual selves.

On Our Backs is by far the most glamorous and comprehensive of this wave of sex publications. Photography by Morgan Grenwald and Tee Corinne and graphics by Sarita Johnson are provocative, bold and unambiguous. The magazine displays a variety of sexual paraphernalia, artwork, narratives and advertisements; in its editors' words, "the contents include explorations of body image, sex toys, identity, s/m, butch/femme, relationships, sensuality and raw lust." This ain't the pure ethereal lust that Mary Daly's been talking about, but neither is it simply scene after scene. Apart from the advantage of having fleshy photos, *On Our Backs* also provides lively reports of kinky events across the nation. The centerfold is a bull-dagger who is supposed to do something for us — I'll let others decide on whether she's the stuff of dreams. I don't quite know what it means to want a picture (what if the woman's a racist, I ask myself?).

Narratives by Jewelle Gomez, Joan Nestle and Judith Stein in *On Our Backs* stand out as strong and powerful pieces. In "The Gift of Taking," Joan Nestle asserts a proud and capable femme sexuality. Echoing the themes of other stories, Nestle explores how power dynamics in sex "destroy the years of numbness." She speaks of the luxury of sexual submission when daily life requires constant self-assertion. As Rachel says in *Cathexis*, "It seems like I need to be physically, dramatically penetrated to be penetrated emotionally." Or Cuchilla, searching for ways to "pierce the numbness." The desire to escape the rigors of daily life enters Gomez' "Piece of Time" as well. On vacation, Carolyn, the New Yorker, strikes up an affair with the woman who cleans her hotel room — both of them are Black. They create a clandestine sisterhood, short-lived but complete. Like a number of other "perfect" fantasies, Gomez' story is out of time, out of the usual world, free of difficulty. The sex is perfectly intuitive; the communication, immediate. And yet one has the feeling in Nestle's piece, and somewhat in Gomez', that this escape from daily reality and time into sexual heaven initiates a return to the world, replenished and revived.

So many of the fantasies given in the pages of these journals are efforts to enter into another world, a world where the struggles between women are confined to the erotic, where difference is dynamic and engaging. The anonymous woman who claims or is claimed sexually by another, the perfect understanding, the orgasm that lasts for hours or covers whole continents — this dream of a release from pain which can only happen by embodying pain seems pervasive and real. Sexual puritanism, whether enforced by dominant ideologies or radical feminism, seems bent on thwarting sexual self-expression, even where that expression is crucial for attaining feminist ideals of autonomy and freedom.

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Reproduction Is Destiny

Sex and Destiny: The Politics of Human Fertility

by Germaine Greer
 Harper and Row
 539 pages, \$19.95

Reviewed by Ellen Herman

If you've been wondering why all the noise about Germaine Greer's new book *Sex and Destiny: The Politics of Human Fertility*, it's not because it's very good. In fact, I'll just say it up front: this book is shockingly bad. It is, however, quite an event when a notorious sex radical writes a book proclaiming her conversion to sexism. Let's face it. The media gobbled her up in 1970, made her into that "woman with a sense of humor who is proud of her sexuality!" (according to the cover of *The Female Eunuch*). Greer has come a long way since 1970, but it is not in the direction of humor, pride, or sexuality. And the media are still gobbling.

Sex and Destiny, in my opinion more accurately titled *Reproduction Is Destiny*, attempts to present a comprehensive critique of family planning movements and ideologies as they have developed historically and as they have been practiced globally. The only passable material in the book comprises a fairly standard overview of the ways in which Western imperialism, racism, and sexism have shaped population control policies and practices, specifically in the Third World. While this is an important critique, it has been done before and is not the reason that people are so interested in this book.

Rather, Greer explores a variety of issues — sexuality, family and reproduction — on the way to condemning population control and manages to misunderstand them all.

Basically, Greer believes that sterility, or any obstacle to fertility, is the greatest tragedy of our time. She goes way beyond discussing the ways in which birth control technologies, including sterilization, have been harmfully defined and marketed around the world. In fact, it seems that Greer believes that the potential to reproduce, along with the prerequisite childbearing and childrearing arrangements (not to mention the necessary heterosexuality) is really the most fulfilling thing for women after all. She works to prove her point by overwhelming the reader with cross-cultural evidence of the respect and fulfillment that are sup-

posedly women's due in all non-Western societies. Much of her "proof" is taken from examples in India, a country she visited in 1971. While conventional anthropologists may be used to this sort of material, feminist readers will shudder at the romanticization of women's oppression that characterizes Greer's perceptions and the choice of most of her examples. For example: "...She was ripe and the ripeness was all.... The virgin Rosetta, with her sturdy hairy legs, and her faded print dress, and the dark tan that ended at her elbows and knees, had more confidence in her female sexual power than I would ever have." (p. 112)

Greer's analysis of non-Western societies attributes most of the problems women encounter in the West to our denial of and conspiracy against female fertility. Did you know that the increase in teenage pregnancies is the result of an unconscious urge on the part of young women to prove their fertility before taking measures to suppress it? If you don't believe that, would you believe that organized political activity among women can be explained as an unconscious reaction to the degradation of traditional female roles? Sad but true. Greer believes that the sex-segregation, illiteracy, and health hazards faced by women throughout the world are compensated for by the respect she sees them accorded as wives, mothers, and household members. If only we had known that 15 years ago, we could have saved a lot of time on organizing a women's movement and gotten a jump on reproduction as a technique for ending sexism!

In spite of its numerous methodological problems and crackpot conclusions, Greer's book raises genuinely important questions about the possibility of defining a "global feminism" and the risky business of imposing cultural values. For me, it emphasized the need for feminists to work towards developing analyses of international events and dynamics. These analyses should begin but never end with the insistence that women live everywhere in the world and must be recognized as female residents of the planet. They must also take on the challenges of reorienting our understanding of imperialism and global economic forces. They must suggest, as Greer has done, ways to think cross-culturally about the diverse cultural meanings of motherhood and family life, without, as Greer has done, concluding that Western feminists can have nothing to say about the realities of women's lives around the world.

Greer is correct about the dangers of imposing Western belief systems. (Population control is only one example; there are others.) But she is wrong in her

conviction that there are no lessons to be learned from cultural diversity beyond self-pity and guilt. Greer's willingness to glorify poverty and lack of reproductive control while dismissing women's aspirations for material comforts for themselves and their children is sexist and condescending. She is convinced that non-Western, non-white "people for whom pregnancy is not a strange and disorienting condition already outnumber us and threaten to do so by an ever-increasing margin." (p. 17) We can depend on those committed to sexist and racist oppression to promote these ideas, couching everything in terms of women's capacity to reproduce; it is a rude shock to encounter them in a "feminist" book in 1984.

"The whole world is involved in an orgy of cutting and burning reproductive tissue." (p. 91) Sterility (whether voluntary, prompted by disease, or foisted on oppressed people) is the human problem that motivated Greer to write this book. In the interest of understanding its causes and changing its course, she explains why feminists were wrong to think that anything but fertility was important in the first place.

For starters, Greer believes sexuality has been made out to be a lot more important than it really is. Its repression in the interest of fertility is justifiable, as in the case of pelvic inflammatory disease, where an increase in sexual activity corresponds with a decrease in procreative potential. In fact, the whole business of ensuring fertility is far more fulfilling than the business of ensuring reproductive choice, including birth control: "The satisfaction of causing a barren woman to bear is much more profound than can be supplied by (fame and money).... The successful fertility specialist...is a good deal easier to understand than the career abortionist." (pp. 86-7) The confusion Greer expresses here about whether the "career abortionist" has anything at all to be satisfied about is qualified elsewhere in the book: she advocates improved and efficient delivery of abortion services as an essential part of responsible birth control.

She is nevertheless bent on idealizing reproduction and motherhood, consequently distorting and hopelessly misunderstanding the suffering that women experience when they are denied, or choose to forego these experiences. An example of this exaggeration is her discussion of a related problem that she claims has gone undiscussed and perhaps unnoticed: sperm wastage. "No voice is raised to question the justice of a world

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1940-1970: The Genesis of Liberation

Sexual Politics, Sexual Communities: The Making of a Homosexuality Minority in the United States, 1940-1970

John D'Emilio
 University of Chicago Press
 Chicago, 1983, 257 pp.

Reviewed by James Michael MacLeod

Sexual Politics, Sexual Communities is a most important contribution to the history of the lesbian and gay movements in the United States. Winner of the 1984 Gay Book Award given by the Gay Task Force of the American Library Association, this book ably traces the course of the precursors of the modern gay liberation movement. The homophile movement of the 1950s and 1960s is a vague reality in the minds of most gay men and lesbians. The names — Mattachine Society, Daughters of Bilitis, ONE, Inc., Society for Individual Rights — may be known, but the character and contribution of these organizations frequently are not. Indeed, post-Stonewall gay and lesbian activists have commonly been highly critical of these pioneer groups.

Of particular importance among the questions that concern D'Emilio is the origin of the homophile movement. Why is it, he asks, that such a movement did not appear long before it did? When that movement did arise, why did it take the particular shape that it did? To answer such questions, D'Emilio avails himself of the methodology of social history. The specific historical character assumed by the homophile movement was as much a social construction as was the identity of lesbian and gay people.

D'Emilio demonstrates that these two particular questions — the nature of the homophile movement and the personal identity of gay people — are intertwined. By reference to a large number of materials concerned with the development of personal sexual

identity in American society, D'Emilio traces the emergence of a specifically homosexual identity, largely within the urban centers of the United States and coming to its fullest realization in the massive social upheaval that was World War II. The mobilization of young men — and to a lesser degree young women — in the armed forces and the emergence of a generation of working women created an entirely new situation for American society. It was the cities which afforded those who had come to a definition of themselves as homosexual the environment in which, for the first time, they were able to shape their identities in terms of their sexual orientation.

The ensuing years were not, however, to prove conducive to the development of such an identity. With the rise of McCarthyism, homosexuals proved to be easy targets. That such people were security risks was self-evident (at least in the minds of government officials). It is ironic that even today McCarthyism is known primarily as a crusade against the "Communist threat," despite the fact that many more gay men and lesbians became the victims of the reign of terror which extended throughout the '50s.

It was, then, within this context that the first continuing lesbian and gay organizations were founded in the United States. Beginning with the organization of the Mattachine Society, a vigorous movement to assert the fundamental rights of gay and lesbian people was begun. Such a movement could not survive in an era not conducive to radical social change. Within a very short period of time, Mattachine, Daughters of Bilitis (DOB) and the few other groups which were established reverted to a much less self-assured "accommodationist" stance. In rejecting the more assertive position of the original organizers, the newly-born movement found itself alienated also from those who had given birth to that movement. Their prior affiliation with the Communist Party in the United States proved too risky.

From this point on, the movement sought to convince itself and its enemies that the only difference between homosexuals and heterosexuals was their respective tastes in sexual matters. At the same time, the

movement continued to accept the traditional label of "deviant" for the sexual tastes of lesbian and gay people and sought to create ways for the "deviant" to adjust to society. "Acceptance" and "respectability" were the watchwords of the day. Gay people needed to demonstrate, according to the homophile organizations, that their private affliction was no fundamental barrier to their integration into the mainstream of American society.

A change of major proportions occurred in the early '60s. A new generation of lesbian and gay activists emerged who were no longer willing to assign themselves a secondary position. These people — Frank Kameny, Barbara Gittings, Randy Wicker among them — began increasingly to reject the presumption of illness, of sinfulness, of criminality, and began to campaign actively for the fundamental human rights of gay people.

In the early '60s, the United States was beginning to emerge from its preoccupation with the alleged threat of the Soviet Union and was beginning to concern itself with matters which afflicted it from within. The rapid rise and the obvious successes of the Civil Rights movement (and the consequent emergence of the Black Power movement), the beginnings of a grass roots student protest movement, and the rising opposition to the war in Vietnam all began to shake the popular image of American society. Americans of all sorts had begun to attend to the serious ills which plagued their country. Gay people were no exception.

The new generation of leaders of the homophile movement began very quickly to make their presence felt. Direct action became the order of the day. In 1965, picket lines began to appear in front of the White House. Leaders of the movement began to challenge the medical profession concerning its labeling of homosexuality as an "illness." The Council on Religion and the Homosexual began to challenge the right of the police to harass gay dances. Suddenly, the movement was becoming activist.

The reformers, though, had little time to change

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the monstrous financial injustice of the post World War I settlement. He was motivated in this by a correctly outraged sense of justice. There was a moment, however, when even Keynes flirted (as did many further to the "left" than he) with Oswald Mosley's Fascist party.

Despite some ambiguities of this kind, Keynes rejected the far right as he rejected the far left. Yet it would be quite wrong to see him as somewhere in the moderate political center. It could be said that the central contradiction of his political positions was that he argued passionately for extremely radical objectives but equally fervently held to the means and methods advocated by the moderate center. In that sense it is still perhaps the more genuine liberals and social democrats and perhaps Eurocommunists who today most closely resemble Keynes in their political positions. What a difference, nonetheless, between Keynes' passionate radicalism and the mindless opportunism which usually passes for moderation in politics.

For all his radical utopianism, however, Keynes was no man of the people. His life was passed almost entirely in the comfortable social hothouse of the English upper class intelligentsia. His direct experience of working class people must have been restricted to his dealings with the servants who waited upon the dons of Kings College Cambridge, the workers on his country estate, and perhaps the young men whom, in his younger days, he picked up and took home for the night — more often, we may presume, than the single occasion Hession documents.

It's pleasing, indeed, to read a biography of such a revered, upper-class intellectual which does not shrink from mentioning details which must be so distasteful to the fellow members of his class. There is, after all, a code in these matters. One may know about such moments of "weakness" but one's duty is not to publicize them. It is all part of the monumental structure of hypocrisy which characterizes the British ruling class' attitude toward sex. The previous biography of Keynes, by economist Sir Roy Harrod, followed the code to the letter. It was a portrait of a man with no sexuality.

Hession certainly tries to redress that imbalance. He not only recounts probably most of what is possible to ascertain of Keynes' frequent loves and passions for other young men, but also a good deal about his long and important relationship with painter Duncan Grant and of his troubled, jealousy-ridden friendship with Lytton Strachey.

Unfortunately, although Charles Hession is to be commended for making his attempt to integrate sexuality into his biography, he is not really up to the task. His knowledge of homosexuality seems to be drawn from hearsay and a few psychology textbooks which he uses at times with considerable naïveté. He assumes, without discussion, that Keynes' marriage in 1925 is evidence that he had by then become heterosexual. It is suggested, citing expert psychologists, that this may be an indication of his sexual maturation.

While interesting up to a point about the development of Keynes' youthful sexuality, Hession has little of interest to say about the relationship between Keynes and the woman with whom he spent the final twenty years of his life. She was Lydia Lopokova, the renowned leading dancer of Diaghilev's Russian Ballet in the early 1920s. The idea that it was not a sexual relationship does not appear to cross Hession's mind. Someone with more knowledge of the question would have asked many different questions. Was marriage for Keynes partly the construction of a safer closet? Did Keynes continue to have sexual relations with men more furtively than before? What was the nature of his love for Lydia? From the evidence cited by Hession, it appears to have been rapturous artistic admiration and pleasure in being her impresario, more than sexual desire. Lydia Lopokova emerges from this biography as little more than a protective personal assistant, and later nurse to the great man. Hession paints the picture of a respectful and supportive relationship but not of a sexual passion which might justify his assumption that marriage marked Keynes' "graduation" to heterosexuality.

The limitations in Charles Hession's conceptions of sexuality weaken what is in some ways the distinctive theme of this biography: the contention that Keynes' early homosexuality, and the feelings of social exclusion which this engendered, accounted for Keynes' intellectual creativity, his tendencies toward social radicalism and his singular political stance.

Some homosexual men and women, he believes, have "heightened imaginative powers" and this may be because "homosexuals (bisexuals) are 'outsiders' or marginals in a predominantly heterosexual society, and some develop a peculiar sensibility and imagination, a sort of bifocal sense of perception because they are constantly forced to imagine what it is like to be in the shoes of the 'normal.'" (p. 161)

A kind of gay chauvinism might tempt one to accept his theory. But it is one thing to say that a human being cannot be understood in isolation from his or her

sexuality, and another, more dubious one to assert such a simple, linear cause-and-effect relationship between sexual heterodoxy and intellectual creativity or political radicalism. It is yet another dubious contention that this is applied to the case of Keynes. Certainly, as Hession does show, Keynes regarded himself as some kind of "outsider-insider" whether in the world of international diplomacy, national government or the intellectual



John Copworth

avant-garde Bloomsbury Group. But I think he fails to show this was primarily related to Keynes' homosexuality.

His argument seems to be based on the assumption that homosexuality for Keynes was a stigma, a source of social oppression or estrangement. But there is, oddly perhaps, little evidence from Keynes' letters that this was consciously so. Keynes spent much time in circles where some kind of homosexual behaviors were accepted, institutionalized, even a little revered — at Eton, among the intellectual elite of Cambridge students and dons, among the Bloomsbury Group. In this socially rarified atmosphere, Keynes could safely come out to far wider circles than would have been possible for socially less privileged people. Reading Hession's quotations, I was struck by the absence of guilt when Keynes writes of his early loves and infatuations, and even when he discusses his family's knowledge of his sexual proclivities. Keynes' closet seems to have been commodious. This is not to say that Keynes' homosexuality was unrelated to his intellectual and public life. Despite Hession's flawed and simplistic view of this relationship, he manages to be remarkably perceptive about particular instances of it.

Many stories in the book describe how Keynes' public activities were connected with his friendships. When at the outbreak of World War II the British government interned a group of his Cambridge economist friends as potential enemy sympathizers, an outraged Keynes wielded all his personal influence until they were released. His generous financial support of Duncan Grant, long after their love affair was over, was a personal and private instance of another of Keynes' abiding political obsessions — his campaign for public financial support for the arts. He seems to have put as much time and energy into the cultural groups as he did into reforming the world monetary system. It was an activity which tied in closely with his outlook on economics — that the purpose of state economic activity should be social and cultural betterment.

For those whose view of Keynes is as the bore who invented those equations which fill the economics textbooks, or the idiot who advised governments to pay people to dig holes and fill them in again (he never did, by the way), this book, for all its problems, should be a revelation. It tells readably, and often with insight, the story of a creative genius whose ideas made a major contribution to the economic understanding of capitalism. It explains the economic problems which Keynes tackled and his economic theories with simplicity and clarity. It would be a good way for a non-economist to become acquainted with those ideas.

In relating the story of Keynes' extraordinary public life, it provides some insight into the history of world capitalism in the first half of this century. In relating something of his personal life, it makes a contribution to the history of the remarkable group of writers and artists — the Bloomsbury group — among whom Keynes found friends, critics, rivals, lovers and some kind of solace from the public domain in which he never felt completely at ease.

By the end of Keynes' life in 1946, political leaders all over the world were ready to attribute almost magical powers to this economic genius. And many of his later followers have held his theories responsible for rescuing capitalism from major crisis. The serious worsening of the economic situation of capitalism over the last ten

years now makes such claims look a bit hollow. Keynes, in any event, would have regarded them as misplaced. For all his immense self-confidence, he did not believe that the ills of capitalism could be easily remedied. He predicted that a system based on the pursuit of profit which provided no religious or ideological justification for itself "has to be immensely, not merely moderately, successful to survive." He expected that capitalism would continue to be plagued by bouts of irrationality and slump until the private profit motive had been eliminated. The problem is that he was unable to say how that might happen.

In believing that an enlightened state should attempt to treat capitalist businessmen like domestic animals — and cajole and train them into socially acceptable behavior patterns — Keynes displayed an exceptionally naive perception of the unscrupulous power of the capitalist class. He greatly underestimated the political power of social forces and overestimated the power of reason.

The difference between Keynes and most of his lesser disciples is that he regarded economics as unimportant in some basic sense. "The day is not far off," he declared, "when the economic problem will take the back seat where it belongs, and that the arena of the head and the heart will be occupied or reoccupied by our real problems — the problems of life and human relations, of creation and behaviour and religion."

Unlike so many of his latter-day followers, Keynes was a reformer and utopian first, a technician second. Perhaps the major achievement of Hession's biography is to show how Keynes pursued his life in the context of those priorities. For all the clumsiness of some of what he writes about sexuality, he does show convincingly that Keynes' view of the proper role of economics is comprehensible only by understanding his pursuit of culture and love.

Sexual Politics

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dramatically the basic character of their movement. Within a matter of four years from the time of the first Washington picket lines, the modern gay liberation movement had emerged and had adopted the tactics of the counterculture. Rather than seeking dialogue, the new movement thrived on confrontation. In rejecting the legitimacy of the medical profession, the churches, and the legal structure, the gay liberation movement abandoned not only the "accommodationist" tactics of the early homophile movement, but also the "reformist" stance of the emergent wing.

Until quite recently, activists have tended to discount the value of the pre-Stonewall homophile movement. Even today, the popular wisdom that the gay movement was born outside of a Greenwich Village bar on a June night in 1969 still prevails. (How else can one interpret celebrations of the "15th anniversary of the gay movement?") John D'Emilio has demonstrated that the shortsightedness of the movement has led to a disparaging of the crucial contribution of the pioneer forgers of a radically new and different movement. In a time in which homosexuality was simply not a matter for public discussion, these early groups, — however falteringly — pressed the issue with the larger society. In a period not conducive to change in social mores, a pitifully small group of people had the courage to press for enormous change. D'Emilio is certainly correct in saying that the modern movement could never have come into being without the groundbreaking work of the homophile movement.

John D'Emilio has told in considerable detail the story of an important movement whose history has until now been largely undocumented. In doing so, he has relied heavily on personal interviews with the principals involved, on the various publications of the groups whose history he tells, and on rare primary sources. Unfortunately, some will dismiss his work, believing that any example of "gay history" is necessarily biased and an exercise in special pleading. Such critics are ultimately wrong, for D'Emilio's book is a masterful example of social history. His style is most engaging and makes reading a joy.

In concluding, D'Emilio discusses those features which bind the modern gay liberation movement to its predecessor and those which separate it from its roots. His ultimate vision of the prospects of the modern movement are hopeful. In the light of the current tendency toward reaction against lesbians and gay men, in the light of the willingness of the larger society to continue to scapegoat gay people — especially evident in conjunction with the rise of the current AIDS crisis — it is difficult to believe that D'Emilio has not been entirely too optimistic. Even if he is not proved ultimately to have been a good prognosticator, he has certainly proved his competence as an historian. Our debt to John D'Emilio is great; our debt to those whose story he tells is greater still.

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We Are Everywhere — And With Eloquence

Gay Words, Gay Worlds

By Judy Grahn
Beacon
324 pp., \$16.95

Reviewed by Jean Swallow

The first time I saw anything about Judy Grahn's new book *Another Mother Tongue*, I was living in the closet in North Carolina in 1978. What would eventually become a chapter in that book was then appearing as a story about the origin of the word "bull-dyke" and was printed in *Chrysalis*, a feminist journal.

By that time, Grahn was a well-established lesbian poet, author of "Edward the Dyke," the "Common Woman" poems and the "She Who" poems. I had been following her work every since I found out she was the one who wrote the line about the common woman being as common as a common loaf of bread...and would rise. As I read through the bulldyke article, I realized that she was still working in the same gold vein, even though she was ostensibly writing cultural history.

"Hey, look at this," I quietly elbowed my girlfriend. "She says we're named after a warrior queen."

"A queen?" asked my girl. "Imagine that."

The second time I got a glimpse of Grahn's gay culture history book, it was 1981 and I had moved to

California and gotten a soft crew cut. All the men at my homophobic office hounded and tormented me, scorning what they saw as my attempts to be a man. They could not, would not, understand my completely opposite idea. That week, I heard Grahn read from what became another chapter, when she detailed the history of lesbians cutting their hair in purification rites.

I cried as I walked away from the reading, knowing finally there was a history of gay people, that I was part of it, and that the idea of gay culture was a very powerful one indeed.

Finally, this spring I got to see a copy of the book now called *Another Mother Tongue* in manuscript. I could not put it down. My lover eventually grabbed it out of my hands at two in the morning and turned off the light so she could go to sleep.

"This is an unbelievable book," I crowed the next morning at the breakfast table. "Look at this, she details, with footnotes and a seven-page bibliography, the history of our words. It's even got a glossary."

"Hey," I said. "I'm sending this to my mother. I'm sending this to the whole goddamn family. I'm going to show this to anyone who ever says I'm unnatural, or man-like. We come from somewhere. We are everywhere. We were queens and kings. We have our own traditions, our own colors, our own symbols and they are the same cross-culturally and throughout history. And she writes it so I can read it. It reads like a story,

like a letter, like a conversation. Look what she talks about. Fairies. Butches. Purple. Pinky rings. Green on Thursdays. Look, it's all here."

I was ecstatic and looked forward to seeing the galleys so I could write this review. When the book arrived, I read it again. Suddenly, this time, I got scared. For locked within this history book that reads like a love letter is a very frightening thought. Grahn says, history shows, that not only are gay people natural, but we are necessary to society.

Yes. Necessary. The phrase she uses at one point is "socially vital function." The thought was so foreign to me I couldn't understand what those three words meant, when placed together in that context. Then, I got it. Oh my god, I thought. I can't send this to my mother. This is really going too far. And then, slowly over a matter of days, I recognized that the depth of my nervousness was in direct proportion to the depth of my own internalized homophobia.

So I sat down and I read the book again. It held up well, even the third time. It is a very accessible book. And even though there is much scholarship here, in a combination of historical research, literature, myth and stories from her own life (a technique sociologically called "participant observer"), Grahn has written in a very clear and direct manner what is essentially a love letter to the woman who brought her out. That lover died in 1974, but Grahn was determined to tell her the results

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Reproduction is Destiny

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bathed in dying sperm." (p. 189) Is she serious?

The tragedy of "billions of sperm doomed to struggle and die completely pointlessly" (p. 188) is unfortunately not the only instance of Greer's misapplication of feminist insights. In her insistence that fertility is women's ultimate fulfillment, she is willing to reinterpret abstinence (not celibacy) and sexual self-denial positively. She claims they serve to control the birth rate naturally and maintain the level of male interest in and respect for female sexuality. When she discusses Yoruba society, for example, she makes the point that "it cannot be simply assumed that women resent sexual deprivation and will benefit by being more accessible to their husbands." (p. 109) Now, Greer is right about women's sexual accessibility being manipulated in the interests of male convenience, in our own "sexual revolution" as well as in agricultural societies. But the fact that many women may gain little or no pleasure from heterosexual practice is a terrible reason to conclude that sex is unimportant. One of our original sex radicals has, it seems, lost or set aside her vision of good sex for women, neglecting to mention that it is even a possibility.

Perhaps she does not believe that it is. Her chapter titled "Changing Concepts of Sexuality" makes a case for the existence of a new sex religion: orgasmism. As the new opiate of the people, sex religion presents a new variation on the theme of sexual orthodoxy. Greer is conscious of the role that sexology and consumer capitalism have played in the institutionalization of new and oppressive sexual values, and is forceful in her criticism of sex "experts," people who turn sex into a "problem" and birth control into a medical "emergency." The gender industry, in both cases, has succeeded in defining and controlling the meaning of sexuality and choice.

These ideas could be the foundation for an original and feminist understanding of contemporary sexual values. In Greer's hands, unfortunately, they are used to put down sexual pleasure, proving alternately its frivolity and insignificance. As for her criticism that sex religion is perversely obsessed with sex, so is her book. For example: "Human libido is the only force which can renew the world. In allowing it to be drawn off, regularly tapped in domestic ritual, we are preparing the scene of our own annihilation, stupefied by myriad petty gratifications, dead to agony and to ecstasy." (p. 257) For Greer, human creative and productive efforts are mere metaphors which pale beside their underlying principle: fecundity. Talk about perverse obsession!

A question one might ask is whether any sexual practice not tied by definition to reproductive potential is worth mentioning. In a chapter titled "Polymorphous Perversity," Greer confidently states that this human potential can be exploited by altruistically "resorting to homosexuality." (p. 145) She concludes by advocating polymorphous perversity — especially coitus interruptus — as an effective fertility control technique — not as part of a vision of pleasurable human sexuality. "It seems obvious that people who do not care to reproduce do not actually care whether they die out or not." (p. 450) Only fertility and therefore only heterosexuality are cosmically significant.

Greer presents an insightful history and political analysis of birth control movements, technologies and crusaders. She draws inevitable connections between the development of eugenics and the contemporary idea that birth control is a woman's right. According to Greer, progressive perspectives on birth control are nothing more than props for the medical and pharmaceutical industries, a claim at least partially illustrated by the landscape of technologically sophisticated and expensive contraceptives that are foisted on poor people without access to Western medical services. Ironically, she claims that practicing such inappropriate birth control methods has disrupted the rhythms of natural family planning.

It is in this context that she advocates the withdrawal method (also the original cervical cap) as cheap, effective, and sexually stimulating. The big loophole is that sexism is not mentioned anywhere as a factor in reproductive control or lack of it. She has offered the entire concept of birth control to the Right, washing her hands of it. Birth control is discussed as the imposition of either temporary or permanent sterility (disastrous in either case) rather than as the exercise of control over one's body. Greer has moved contraception from the center to the outer margins of feminist concern, except where the *exercise* of fertility is in jeopardy.

"Cross-eyed, pockmarked, flat-chested, good-natured hard-working girls have happier lives than Southern belles.... The most valuable commodity in the Family is a loving heart whose happiness consists in seeing others happy." (p. 289)

This quotation sums up Greer's conviction that women are truly respected and active members of the Family. The upper case "F" does not, she points out, refer to the family that has been the object of feminist criticism, but to a new version of that institution which she has just discovered. She is convinced that the Family, which is non-nuclear and extended, is a haven of unrecognized female solidarity. Indeed, it is "the paradigm for the female collectivity." (p. 286) While it is certainly true that many feminists have written and continue to write about the family and motherhood as spheres of female influence and power, that recognition has more or less been informed by an analysis that sees sexual divisions within the family as intimately connected to women's oppression. Greer will have none of it though, perceiving the support women offer and the traditional roles that women perform as entirely powerful, as "the dynamism of sisterhood in action." (p. 286) One of the gems she unearths in her effort to redefine and glorify the Family is the biblical story of Ruth, which documents the devotion of a young woman to her mother-in-law. Unbelievably, the story is presented as proof that the Family is not oppressive to women: there is no competition in it, sex roles have nothing to do with power, and rather than enforced passivity, the Family affords women the opportunity for power and activism. The other major factor in Greer's reconsideration of the Family is her belief that it is a "better environment for children." (p. 287) Better than what?, one might ask.

She considers the nuclear family only briefly, dismissing it as a perverse product of consumer capitalism, which in turn is the major force behind sex religion.

Logically, that makes sexuality the major ingredient in the downfall of the Family and the thing that must be repressed if Family is to be resurrected in the positive incarnation that exists only in Greer's imagination. "When...sexual excitement is considered the *sine qua non* of human happiness, the Family must find itself clawing to stay on the slippery slope." (p. 285) That slippery slope consists of the defining characteristic of the Family: strong intergenerational bonds. Children, she claims, provide more pleasure in the world than "genital dabbling" (p. 257) ever will. Sex is just a paltry compensation for the destruction of traditional Family. Orgasms will never be able to replace land, family and children.

The fragile sexual bond just cannot compete with the loving ties of parents and children, and we have consequently come to hate and oppress children and think of reproduction as a bitter pill. "...[I]s reproduction actually simply a way to orgasm and are children nothing but a by-product?" (p. 260) Of course not. Sex is merely a cheap diversion from the real business of life: childbearing. According to Greer, her cats are the ultimate proof of this important point, since she observed their distaste for "the gang rape which is feline intercourse" (p. 260) and their contentedness during labor. Just in case you're not convinced by the cats, she throws in Italian peasants and Southern Indian women as additional proof that the real thrills in life come with reproduction, not flimsy orgasms.

Conversely, older people cannot depend on their children to care for them in old age, dramatically altering the psychology of our society: "The sclerotic society produces the neutron bomb." (p. 447) Our denial of fertility, along with the disintegration of the human bonding of the Family may mean "a final, demented display of our superhuman inventiveness, the nuclear holocaust." (p. 451) In her passion to recreate the Family, Greer is willing to explain every human emotion, every world event, and every political dynamic in terms of reproduction and fertility. In this vein, she emphasizes the tragic loss of Family by concluding that the West, in blind and selfish pursuit of material and sexual pleasures, has imposed its fatal anti-family values on all the people of the world.

Sex and Destiny's final word is that we are on a course of global self-destruction. Our world is seized by a bad case of "death control," and kept on course via drug use, sexual promiscuity, stress, and the proliferation of autoimmune diseases. Westerners have loaded themselves down with cultural disincentives to fertility, refusing to learn from those more sensitive to the cycle of life than ourselves. It seems that everything Germaine Greer holds dear is falling to pieces: "there are too many sterile people...too many unmarried teenage mothers...too much divorce.... This is not a prediction of chaos...we live in chaos already." (p. 471)

As I was finishing up this review on June 18, a bit of news from the White House caught my attention. Unbelievable as it may sound, Reagan proposed changing this country's guidelines for awarding foreign aid, suggesting it should be refused to any government that supports abortion rights. On the news, he was quoted as stating that "people have overreacted to the population problem." Maybe he had just read *Sex and Destiny*.

Desire and Dread

Continued from Book Review page 3

Occasionally the stories and pictures lack the kind of ambiguity that I find truly erotic, but sometimes they render desire an an ambiguous effort to contain and express personal struggles: "My tongue pushed between her teeth as fiercely as my hand on her skin was gentle." (Gomez, *On Our Backs*)

Bad Attitude promises to supply the lesbian sex readership with yet more erotic fantasy, but seems distinctive in offering a political perspective to the sex movement. The editors and writers sure look alot like the staff at *Gay Community News*, but future issues will no doubt offer some new names. Amy Hoffman writes in her introduction to issue no.1 that she has always wanted to publish a journal full of "dirty stories and nasty thoughts." I can't tell whether she wants to keep those stories and thoughts *nasty* in order to remain exciting, or to show that "dirty" and "nasty" are pretty useless categories, and that sex which has gone on under those descriptions isn't that at all. Her essay, "Thoughts on Cunt," is eloquent and imaginative, offering a new conception of cunt as "a willful thing between our legs." She also underscores the ambiguity of the cunt as an absence. In her view, that absence becomes a space for creativity: "I imagine my lover's hand in me constructing and reconstructing a fragile and complex edifice, which is always shattered."

Bad Attitude gives more of a cultural and historical context to the recent movement to explore and expand

lesbian sexuality. Hottman and Patton are clearly informed editors and writers, tracing the connection between what they're doing and what gay men have been doing for awhile. "The Complex Maze" by Veneita Porter is a set of aphorisms turned essay, beautifully written, compelling, disturbing. She is on nobody's bandwagon but her own, and her political statements are more often questions than assertions. As a Black lesbian, she tries to resist cultural pressure to compartmentalize herself and, instead, to forge an integrated sense of identity. This struggle becomes acute in sex: "When I touch her white skin there is always the possibility of slavery" and "I cannot be objectified." Poetry by Jane Barnes is the best of all the poetry in these journals. Her rhythmic, repetitive words convince us of sexual desire. Peggy Morgan's brave and insightful piece, "A Dyke in the Combat Zone," and R.L. Richardson's "Women Loving Women in Prison," both describe the real institutional constraints upon sexuality. Morgan's piece is realistic and tough-minded, and debunks much of the anti-porn movement's mystification of the sex industry. Richardson speaks of the incarceration of lesbianism within women's prisons and the struggle to attain sexual dignity when the law is against you.

Bad Attitude seems to address a wider range of sexual issues from a political perspective than some of the other journals. Pat Califia's "newsleather," *The*

Power Exchange, covers issues related to lesbian s/m, but like *Bad Attitude*, construes that category broadly. Califia writes,

"This newsleather supports a woman's right to do whatever she wants with her own body, and also supports the rights of all sexual minorities. So from time to time you may find non-s/m items here which ought to be of interest to any intelligent deviant who is praying for the day when society will come to its senses and decriminalize pleasure."

In addition to letting you kown where you can buy what, *The Power Echange* offers health advise for lesbians into fist-fucking and other potential health hazards. "Editrix" Califia promises not to censor any topic or point of view, but watch out: she does call contributions "submissions"!

So what has happened to the radical feminist movement that *On Our Backs* threatens to displace *Off Our Backs* as the journal of lesbian culture? Think about it: *Off Our Backs* is a call for resistance to the patriarchy. *On Our Backs* is a call to desire. The language of anger has been supplanted by the need for fulfillment. Clearly, there ia a place for both, and with an enhanced dialog in the pages of these journals, we might well understand how to speak both languages at once.

We Are Everywhere

Continued from Book Review page 6

of her journey that started out to find the meanings of twelve gay words the lover passed to her when coming out: dyke, queer, butch, femme, gay, camp, fairy, faggot, purple, pansy, bulldike and lesbian.

"Why the word gay?" Grahn writes in the first chapter. "Why purple? And why so hated? So denied? So dangerous? When our love was like a flower?"

In the preface, she writes:

"What gives any group of people distinction and dignity is its culture.... Gradually I formulated theories (from the history) that Gay culture is ancient and has been suppressed into an underground state of being, that everything has meaning, that slang is not necessarily a transitory language form, that old traditions transform, they do not really perish."

This was the easy part. The documentation is so extensive it is very persuasive, but it is the repetition that makes this book. Through the repetition, we are made aware, are made to believe, by the pounding evidence of cross-cultural cross-links, that purple is tied to gays since Greece was gay, in pre-colonized native American tribes, in ancient West African tribes, in pre-Roman Celtic tribes. Grahn shows how gay goddesses and gods from cultures all over the world have the same attributes, and all is apparent when the links in the language are so direct to the present day as the name of the last great Celtic lesbian warrior queen Boudica (pronounced Bow-dyka).

All the gay symbols are here. The rainbows so present in San Francisco's gay shops and homes, the single or double earring in one ear, the lips, swishes, the honor of campiness. They all come from somewhere and the wholeness and history of gay culture begins to emerge.

The way Grahn has written the history is so empowering, so proud that the challenge she lays down, that we are necessary to society, any society, is built on bedrock.

We are the agents of change, she says, and documents that role historically. We are the message bringers, the ones who keep the natural balance of things, she shows by piling myth after myth upon each other: Hermes, Dike, the tricksters, Heyoka, the troubadours. We heal, predict, know, create and transform, she says, citing the gay shaman native American traditions, the Joya (jewels), the lesbian Greek teachers (starting with Sappho) and priestesses. We are the ones who go first; we are the ones who go last, the ones who are the buffers and the makers of transition and transformation; Grahn weaves into theory the documented facts of the life of Joan of Arc. Like the lovers Demeter and Hecate, we move back and forth from world to world; we are the rivers and the tide.

We are needed and powerful. The purple stands for power. World-over. The gay men were the fire bringers (and so the word faggot means fire stick, not the latter stolen twisted meanings, not the sticks they used to kill us). The gay women were the priestesses of the sacred (meaning menstrual) fire and knowledge, the power of the world, the hunters, the warriors, the queens, for many centuries, for many civilizations.

And then began the power change and we were murdered, nine million women/witches in the Middle AGes alone and the first to go were the gay male Knights of the Templar. We were murdered for wearing

green on Thursday for that was the day of the Celtic/Fairy ritual gay sex celebrations and green was the color for which the overtly gay Fairy culture was known. We were murdered and our culture driven underground.

Grahn writes of the "illusion of compulsive heterosexuality," the illusion liberals are so intent on maintaining when they tell us, "Yes, yes, but be quiet about it." She writes of the challenge that we have now, in this time of world transition and how much we are needed now.

At the end, Grahn writes to her lover again, a last letter, about the funeral ceremony held in commemoration of gay and lesbian victims of the Nazis Holocaust and other gay martyrs. By the end of the ceremony, Grahn was in tears and so was I. I wept. And I put the book down and I thought, "Yes, my mother, and my best friend, and anyone else who will listen."

It is not entirely a perfect book. There were times when I wanted even more documentation than she had included. Sometimes there was too much repetition, and a couple of times sectional transitions were rough. I felt in her portrayal of contemporary lesbian culture Grahn made some sweepingly inaccurate over-generalizations, and Olivia Records was an unfortunate choice for an example of "creative" feminist processing.

But these are small criticisms of a book that is as important for our culture as Mary Daly's work was for women's words, as John Rechy's work was for gay men's sexual image. This is a book that is funny, intelligent and joyous. It is one of those books which shifts the entire line of questioning and moves the discussion to another place altogether. No longer the question of natural. No longer even any doubt about "our place." Now a new discussion, knowing what we were, how do we use this power on what we can become?

Even through my thoughts of, "Oh, Jesus, they are really not going to like this, the straight people, they are going to get us for this one," I also thought to myself, walking up the hill to my work, when the carefully coiffed straight lady walked rapidly past me, eyes rigidly locked ahead: "Hey, you (chuckle). You need me. You don't know it, but you do. See your clothes? A gay man made them and wore them first. Your job? A lesbian was there first, making it possible for you. The way you hold your head, proud like that, well, I do too."

Gay pride. You won't know it until you read this book. Get it. Read it. Have a good time — it's a good read. Enjoy the sex parts. Laugh with Grahn's dry, punning sense of humor. Get a little easy learning. And weep at the end. Weep for all of us who won't be able to get this book, and then pass it to a friend.

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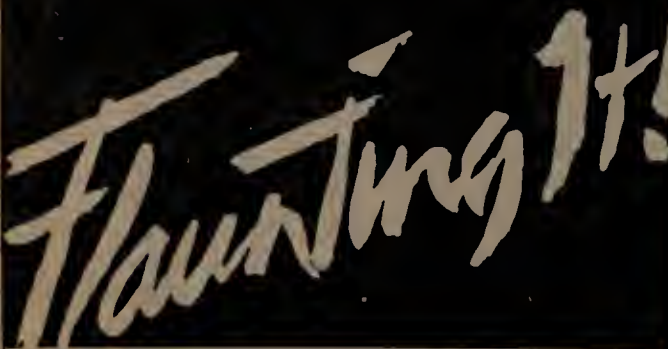
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Bulletin

ITHACA, NY — This city's Common Council passed a comprehensive bill banning discrimination against gay men and lesbians on the evening of September 5, it was learned as GCN goes to press. By a vote of 9-1, the council approved the Fair Practices Ordinance "designed to protect the rights of any individuals on the basis of that individual's sexual or affectional preference."

According to Nancy K. Bereano of the Ithaca Lesbian/Gay Task Force, the bill is unusual in that it is written in such a way that discrimination complaints may be filed for denial of virtually any type of service by either public or private service providers. Most other municipal ordinances limit the scope of jurisdiction to specific areas, such as employment, public accommodation, education, and housing. The Fair Practices Act stipulates that persons convicted of anti-gay/lesbian discrimination can be socked with fines of up to \$500 and/or imprisonment, as well as be sued for damages and attorney's fees by the complainant.

Protest

Continued from page 1

"gay sensitivity" training for all patrol officers. And they say that even if the harassment never recurs, they will not be satisfied until the secretive video surveillance program ends and all video tapes are destroyed.

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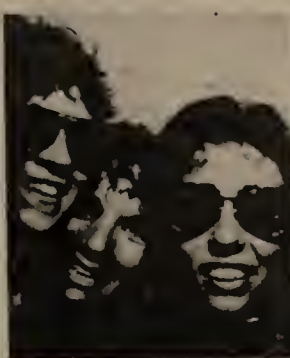
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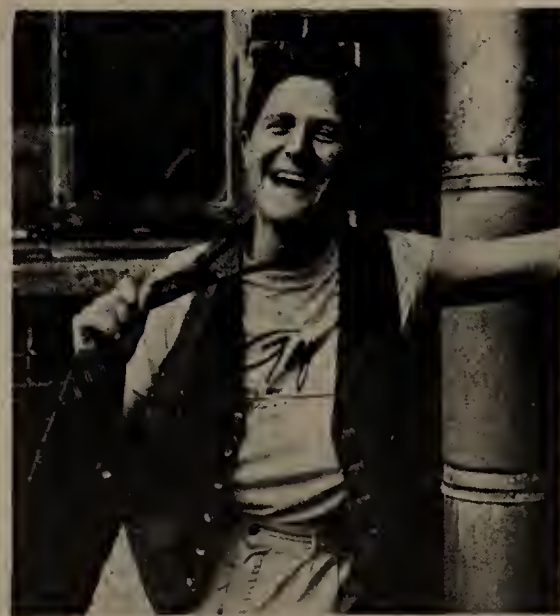


Photo by Debbie Rich

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Straight AIDS Profile

By Art Cohen

AIDS: Profile of an Epidemic is a reasonably thorough and accurate account of AIDS from a medical and scientific viewpoint. While the program may be useful viewing for the fairly complete and up-to-date medical information it provides, it deliberately ignores the devastation caused by the disease in the gay community — which has suffered almost three-quarters of the AIDS cases in the U.S.

Profile of An Epidemic interviews a person with AIDS in each of the categories susceptible to the disease: children, Haitians, gays, intravenous drug users, and hemophiliacs, giving each group relatively equal weight. Certainly each of these groups has suffered from AIDS and its members all play a game of Russian Roulette with the AIDS virus.

But given the overwhelming impact of AIDS on the gay community, it is hard to understand why the producers chose to profile only

one gay man diagnosed with AIDS and to ignore in their profile the increased fear and prejudice that has been suffered by gays (and Haitians) because of AIDS. By failing to deal with this issue head on, the program's otherwise good intentions come off sounding a little hollow. Host Ed Asner tells the audience it must not blame the victims of the disease, but the presentation of medical facts assures the viewer over and over again that AIDS is not transmitted by casual contact — so you don't have to worry if you're not one of the "affected groups."

The gay man with AIDS is positive and upbeat about his situation. He appears to be the picture of health and energy as he is shown leaving the hospital and riding off on a shiny motorcycle. But we are told nothing about his work, or how he is paying for his extensive treatment, and only a little about reactions from his friends and family. We are shown nothing

of the men who have been rejected by loved ones, and the men who have ended up on welfare without adequate funds for medical care, who have little or no support network. There is nothing about how the gay community has organized with money and support or how the daily lives of virtually all gay men have been touched by AIDS.

The last image of a person with AIDS in the program is of a hemophiliac surrounded by his wife and children. Asner describes the man's neighbors as "generous and supportive;" his wife tells us how she must prepare to "face the future with my children by myself" and how she is not really angry at whoever it was whose blood may have infected her husband, because "Maybe the donor didn't know he had AIDS at the time." Perhaps it is unintentional, but the message, once again, is that gay people are responsible for the destruction of families. Our own anguish and suffering at the hands of a prejudiced society are not important enough to be included in this program.

This is the image with which the funding agencies and producing organizations are comfortable. They apparently feel that the struggles of gay men, and of the gay community, with the AIDS epidemic would not create enough sympathy among general (i.e., straight) audiences. Once again, the media choose to tell less about gay people than the whole truth.

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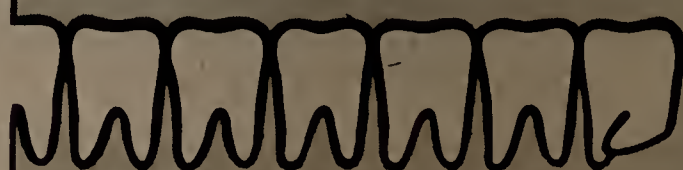
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CALENDAR

September 8 to September 22

8 saturday

Boston — Jazz Women in Boston on WMFO radio featuring Nuage, with Rashida Shah, and the Michele Feldheim trio. 11AM, 91.5 FM. Info: 625-6600 ext. 142.

Boston — The Guest Stars, a British, all-women jazz/rock fusion sextet at Somewhere Else, 295 Franklin St., 9PM. Info: 423-7730.

Boston — Boston Gay Men's Chorus auditions during the month of September. High tenor and low bass especially welcome. To arrange a time, leave a message at 482-6983.

Boston — AIDS: Profile of An Epidemic, historic, scientific and personal perspectives including representatives of all the groups at risk. Channel 44, 10PM.

Boston — Beebo Brinker auditions for actors, musicians, singers, dancers and signers. Casting from scripts for a multi-racial, multi cultural lesbian, gay and feminist cast. 11AM-3PM. Community Church, 565 Boylston St. Info: 367-0810.

Bangor, Maine — Jazz pianist, singer and songwriter Debbie Fier in concert to benefit the Bangor Area Gay-Lesbian-Straight Coalition. Donation \$4. 8PM at the Unitarian Church, 126 Union St. Info: (207) 862-2078.

9 sunday

Boston — Pot-luck supper for lesbians and gay men in the Brighton/Brookline area. 7PM. Info: 738-0656.

Danbury, CT — An Autumn Affair — sponsored by Gay and Lesbian Advocates and Defenders and National Gay Task Force and other Honored Guests. Limited to the first 150 respondents. Send donations (Sponsor: \$100, Guest: \$40) to GLAD, P.O. Box 2045, Danbury, CT 06810. Reservation and directions will be returned by mail.

Portsmouth, N.H. — Jazz pianist, singer and songwriter Debbie Fier in concert at the Iris Club, 40 Pleasant St. 8PM Info: (603) 436-8958.

10 monday

Somerville — A Voice for Somerville Women and Children: Candidates' forum. 6:30-9PM at the Elizabeth Peabody House, 277 Broadway. For transportation, Cathy or Marylou: 623-7370. Childcare by reservation only: 623-5096, info: Nomi, 547-9861.

11 tuesday

Dorchester — Dorchester Gay and Lesbian Alliance: Ann Maguire and Arline Isaacson will discuss lesbian and gay politics. 7:30PM at 78 Waldeck St. Free. Everyone Welcome. Info: 265-0681.

Boston — GCN Membership meeting for volunteer, staff and Board of Directors. Review last month's papers and discuss initial proposals from the Affirmative Action/Anti-Racism Committee. 6:30PM, 167 Tremont St. (Ring buzzer outside door and someone will let you in.) Info: 426-4469.

Cambridge — "Coming Out: Resources in the Community" Discussion 8PM. All Women Welcome. Daughters of Bilitis, 1151 Mass. Ave, Old Cambridge Baptist Church. Info: 661-3633. \$1 donation requested.

12 wednesday

Boston — Community Networking Breakfast for representatives of Gay/Lesbian groups. 8AM at Club Cafe Columbus Ave. at Berkeley St. Sponsored by Boston Lesbian & Gay Political Alliance and Mass. Gay Political Caucus.

13 thursday

Cambridge — Lesbians Choosing Children Network, open discussion. 7:30PM at Cambridge Women's Center, 46 Pleasant St. Info: 232-2108.

Boston — Boston Area Lesbian and Gay History Project: special meeting for new members and old. For location of meeting and general info: Libby 354-8807.

Boston — Citywide Lesbian and Gay Constituency of the Rainbow Coalition. Discussion of new membership drive, Rainbow issues and future events. New members welcome. 7:30PM. Info: Malkah or Catherine, 364-5938.

Roxbury — Little Flag Theatre, *New Rise of the Master Race*. Place Road Auditorium, Mass. College of Art, Longwood T stop. Info: 232-2666.

Boston — Gay Community News always needs help on production night when articles are proofread and pasted up. If you've done proofreading or layout and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out GCN and read tomorrow's news today.

14 friday

Boston — Am Tikva sponsors a talk by City Councilor David Scondras on "The New Social and Political Challenges Facing the Lesbian & Gay Community." Dr. Ken Mayer will also speak on the HTLV-III test. Hill House, 74 Joy St., 8PM. Free. Info: 782-8894.

Roxbury — *New Rise of the Master Race*. (See Sept. 13 listing for details.)

Boston — GCN VOLUNTEER NIGHT!!! Come help send out the paper to our subscribers. Refreshments and good times. Come anytime after 6PM to 167 Tremont Street, 5th Floor (near Boylston and Park Street "T" stops). If the door is locked, buzz us on the GCN intercom located outside the front door.

15 saturday

Boston — Gay and Lesbian Hotline training for new volunteers. Both men and women encouraged to attend. Info: 542-5188, weekdays.

Boston — Jazz Women in Boston on WMFO radio featuring the Jane Doe Band and Bouganvillea. 11AM, 91.6 FM. Info: 625-6600 ext. 142.

Roxbury — *New Rise of the Master Race*. (See Sept. 13 listing for details.)

Boston — Day Trip to Georges Is. All women welcome. Bring a lunch, swim suit, friends, kids. Meet 11:30AM at red ticket booth on Long Wharf to catch the noon ferry. \$3 round trip. Sponsored by Daughters of Bilitis. Info: 661-3633.

Boston — Lesbian & Gay People in Medicine networking meeting sponsored by American Medical Students Assoc. All medical students, interns, residents, physicians are welcome. Tufts Medical School, 136 Harrison Ave. at 1PM. Info: Margaret, 825-2787.

18 tuesday

Boston — Roller Skating for Women. 8PM at Spinoff's "gay night," 145 Ipswich St., Kenmore stop on the green line. \$4 admission — say "D.O.B." at the door. Sponsored by Daughters of Bilitis. Info: 661-3633.

19 wednesday

Watertown — "Stale Rolls and Tight Buns: Images of men in the Media" a slide show to benefit the No Limits for Women Fund. Sponsored by O.A.S.I.S. Donations \$3-5. 7:30-10PM, Perkins School for the Blind, North Hall, Auditorium, 175 No. Beacon St. Info: Mike Markovitz, 776-3452.

20 thursday

Roxbury — *New Rise of the Master Race*. (See Sept. 13 listing for details.)

Methuen: First meeting of Gallyns: Gay and Lesbian Liberated Youth of the North Shore. Organizational meeting and discussion of "Coming Out." Ages 14-22. Info: Larry, 373-7618 or write: P.O. Box 1803, Haverhill, 01830.

21 friday

Salem — Take Back The Night, rally and candlelight march to begin at 7:30PM at the Salem Common. The featured speaker is Linda Harris from WBZ-TV. Dance will start at 9PM, Salem Old Town Hall, 32 Derby Sq., \$3 to benefit Help for Abused Women and their Children (HAWC). For more information on Take Back the Night events on the North Shore call Unite Against Rape and Sexual Assault (URSA), 927-4506 or HAWC, 744-8552.

Roxbury — *New Rise of the Master Race*. (See Sept. 13 listing for details.)

Cambridge — Angry Arts Films will present: *Perfumed Nightmare*, from Filipino director Kidlat Tahimik. Cambridge YWCA, 7 Temple St., Central Square. Donation: \$2.75. Info: Amelie, 524-2915.

22 saturday

Roxbury — *New Rise of the Master Race*. (See Sept. 13 listing for details.)

Cambridge — *Perfumed Nightmare*. (See 21 Friday listing for details.)

Boston — Vote No To War—Build Peace and Justice in '84: rally. Assemble at Waterfront Park, Blackstone Park and Copley Sq., (Gay and Lesbian and Women's contingents) at noon and march to the Boston Common by 2PM. Info: 354-0008, Mobilization For Survival.

Notes

british guest stars tour u.s.

The Guest Stars, one of the leading women's music groups in Britain will be playing in several east coast and mid-western cities in September. Because the British women's community is much poorer than ours, it is very rare for British performers to come here — particularly for a six-women band with all their equipment. British groups have also had less opportunity to make recordings to be promoted and distributed in the U.S.; this tour provides a special opportunity for Americans to see what women's music from another country looks and sounds like.

I caught the Guest Stars' appearance at Jonathan Swift's Club in Cambridge on September 4, and was absolutely thrilled by their high energy show. Every band member is a fine musician, and they project a lot of excitement and pleasure in what they are doing. This was their first performance on the tour, and it was obvious they were glad to be able to play for an American audience after all the traveling.

The Guest Stars used conga, drums, fretless bass, lead guitar, piano and sax in their mostly instrumental jazz-fusion concert. From their first rocking beats, they had the audience completely caught up in the excitement and energy of their music: it made me feel happy. I'm not much of a jazz fan, but watching an all-women's jazz band trade off rhythms and solos was very entertaining. The sax player and the lead guitarist did some outstanding solos. The band as a whole is together — and very skilled.

American women have been big fans of mainstream women musicians and I hope they'll also check out the women's music scene. The Guest Stars are tentatively scheduled to play in New York, Pittsburgh, Dayton, Columbus, Syracuse, Washington, DC, and Wells and Vassar Colleges in September. They will be at Somewhere Else in Boston on Saturday, September 8.

— Maida Tilchen



Kidlat Tahimik, director of *Perfumed Nightmare* at Angry Arts, Sept. 21, 22 and 23.

oops, we goofed!

Our apologies to our readers, playwright Bruce Dale (misidentified as Ruth Dale in issue #5) and reviewer Walta Borawski whose story on *The Bostonians* in issue #7 was mangled in the midst of 2AM crazies.

Walta's original sentences read: "James, usually so trustworthy in his depiction of women, writes a book about the feminist movement in Boston in the late 1800s and everybody is brittle and

nasty and unlikable," and, "...though its roots are, unfortunately, to be found in James's novel, its thwarted branches and deformed leaves are the product of the film-maker's."

Bruce Dale's new play *Up On the Roof* will be performed in a staged reading at the Theater Company in Allston on September 23 and 30. Call them at 367-1489 for more details.

Calendar compiled by Jim Reed

GAY COMMUNITY NEWS

PAYMENT MUST ACCOMPANY ALL CLASSIFIEDS.
Return this form and payment to GCN Classifieds,
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Classifieds

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GM, 22, seeks roommate, 18-26, to share 2 BR apt on Bos/Brkln line. NEWLY RENOV. HDWD FLRS, SEP LR, DR, KIT, D/D, LDRY. Secure. \$375/mo. Please call Rich at 731-0315. (9)

2 LFs sk 1 for friendly indep. home in JP. Frplce, garden, beaut apt. nr pond & T. We have a dog, 2 cats. \$220+ Brenda 522-5461 or Ann (days) 494-1250 x235. (10)

Quiet prof GM cpl 30s looking for G or L cpl nonsmokers no pets to find together Nov 1 beautiful \$1,000 apt/house. Call eves 926-2696 Danny (11)

Feminist seeks same pref 30+ for lg beautiful 2 fl apt in W. Somerville. Must be very clean & want ind but friendly lifestyle. Sorry, no pets. Call 625-7929 eves or 661-1319 day. (10)

Somerville Luxury Apt

GM 33 sks M to share 2 bdrm clean modern apt in new bldg. Msut be non-smoker, mature and responsible. No pets. On bus line. Nice place. Avail Sept. \$265+ elec & phone. Heat & hot water incl. Great oppty for the right person. Call Dan betw 9AM-3PM at 623-2476. No drugs or drunks. (9)

FUNKY 4 bedrm nr. Inman and Union Sqs. 3 LFs want independent, friendly, responsible & somewhat neat feminist person. Cheap rent, high utilities. (h) 628-4382. (9)

L 28+ to share sunny 2 bdrm apt in E Arlington. Neat, considerate, friendly. Nr. trans. No more pets. \$250 + Util. Avail 9/1. 641-2409. (9)

LF 34 prof sks LF. Pref 25+, quiet, neat, semi-veg for spacious 2-br in Bri. house w/porches, yard, nr trans, River. No smoke, pets. \$250. 783-0204. (9)

FALL SUBLET

LF for Sept-Nov. Sublet in Cambridgeport. Rent is \$132+ util, share with 4 others. Call 661-6771. (9)

GET SMART!

The rumor is that folks who advertise in the GCN Classifieds get whatever they are looking for. Try us. We reach the audience you want to contact.

2 LFs + 1 F seek 1 woman 27+ w/spiritual interests to share large apt Cool Cor Brkl near T. Semi-veg Min drugs/smkr. Cats. 1 older child visits. 170 plus util. 232-9089. (9)

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LIVING SITUATION(S) NEEDED

3 LFs will be living/working in Boston area Oct-Dec. We can live together or separately. Call collect till Sept 23 (314) 776-5874. After Sept. 23 call (617) 576-6788. (10)

PUBLICATIONS

JAMES WHITE REVIEW

A gay men's literary quarterly publishes interviews Quentin Crisp Robert Patrick Poets Ian Young Jim Holmes Antler Steve Abbott Prose Richard Hall John Gilgun new voices subscribe \$6 a year sample copy \$2. PO Box 3356 Traffic Station, Mpls, MN 55403 Submissions welcome send SASE. (9)

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GUARDIAN: Independent radical news weekly. Covers Gay, women and minority struggles, and international progressive movements. Special offer 4 issues FREE. Write Guardian Dept. GCN, 33 W 17th St., NY NY 10011. (ex)

JOB OPPORTUNITIES

Mass Coalition of Battered Women Service Groups needs fundraisers/outreach workers for full- and part-time positions available. 497-7237. Equal opportunity employer. (10)

Landscape contractor seeks PT helper for fall planting. Requires strenuous physical work. Call 776-6377. (c)

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Growing, hi-tech company needs flexible, dependable individual in fast-paced environment. Position involves aggressive telephone sales of computer hardware. Knowledge of computers beneficial, not essential. Ideal candidate should be career-oriented, ambitious, self-started, having prior sales/business experience. Pleasant non-smoking office, benefits, salary & commission. Excellent opportunity. Salary commensurate w/experience. Send resume & salary requirements to: Multitronics, Inc., Attn: Robert Gaetani, 340 Manley St., W Bridgewater, MA 02379. No phone calls please. Equal opportunity employer. (9)

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Clean cut department store executive looking for serious employment. Resume upon request, contact William Weiss, 33 Worcestor St., Boston, MA 02118. (9)

GCN SPECIALS

HOW GAY IS YOUR LIBRARY?

Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215) 382-3222. (c)

If you have paperback (especially gay) books that you've read and don't want, the Prisoner Project would like them to send out to prisoners: Fiction or non-fiction, gay or straight; many of our prisoner readers are in fo? "crimes of love" (outdoor sex, man/boy sex, etc.), and books on these subjects are much sought. Please call Mike at 426-4469. (9)

PROMOTIONS NEEDS HELP

GCN Promotions Dept needs help doing small mallings & other fun things. If you have a few hours during the day (say, once a week) consider spending them at GCN. Call Richard at 426-4469. Hurry. (9)

DESKS ANYONE?

GCN's new Managing Ed. is looking for a desk (his milkcrate collection is getting shaky) about 48" wide and 30" deep, with drawers. If you know of such a beast, please call Mike at 426-4469. Thanks! (9)

VACATIONS

GREENHOPE FARM

Lesbian retreat in Vt's Green Mts. Fall foliage, horseback rides at our farm begin Sept. 20. Cozy bed 'n breakfast Inn. Also private log cabin w/fireplace. Delicious dinners. By reservation (802) 533-7772. (9)

ACCOMMODATIONS

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Bed + Cont Bkfst for Lesbians and Gay Men in a country village house 2 hrs fr Bos. Yr-round. Nr lakes, hikes, skiing. Dave + Mike (802)348-7840. (9)

Spending time in N.Y.C.? Stay at Womyn's Bed and Breakfast. Located Central Manhattan. Private bedroom—shared bath. \$20 - single/\$25 - double. Reservations: (212)794-8645. (7)

RESORTS

HILTON PLACE/MILLER HOUSE

Weekend in DownEast Maine (Boothbay Camden) at a Colonial Farm or Ship Captain's House in Historic Waldboro. Doubles \$30-60 Waterbed. Weekly Rates Thru Fall. Reservations: (207)529-5292 & 832-7666. (9)

PROVINCETOWN LUX. APT.

2 Bedrooms sleeps 6 Bayview at beach pvt deck parking \$500 wk. Sept. off season rates \$400 wk or \$200 for 3 nights. Ask for disc'nt (516) MY4-2962. (23)

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Fire Island Pines, NY business for sale. Successful oriental take-out winning formula. Liquor license. Profitable four month season. Call for appt. (516) 754-3846. (10)

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653 cc red-lugg. rack-back rest, incl cable, kryton locks, full cover, less than 500 mil as of this ad still under warranty asking price 3000 call 522-7256 days best. (9)

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MASSAGE

Athletics, job-related stress shiatsu by appt.: Hadassah Fleishon 522-8409. (9)

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Openings. Group focus is on intimacy, gay identity, relationships. Individual therapy also available. Sliding fee. Call Francis Giambrone 628-6988. (9)

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HYPNOTHERAPY
SEX THERAPY
INSURANCE ACCEPTED
(617) 353-0225 for appt.**

BOSTON-AREA GAY/LESBIAN BUSINESS GUIDE

ACCOMMODATIONS

OASIS GUEST HOUSE
22 Edgerly Rd.
Boston, MA 02115
(617) 267-2262

WATERSHIP INN
P.O.Box 918
7 Winthrop St.
Provincetown, MA 02657
(617) 487-0094

ACUPUNCTURE

SEAN VARNUM
Suite 401
678 Mass Ave.
Cambridge, MA 02139
(617) 576-2114
(617) 321-8818

LIMOUSINE SERVICES

WAITES ROLLS ROYCE
LIMOUSINE SERVICE
Christopher Waites
(617) 567-0420
(305) 564-1292

CHIROPRACTORS

DR. EDWARD COHEN
Brookline Family
Chiropractic Office
1330 Beacon St.
Brookline, MA 02146
(617) 734-7744

DR. JONATHAN D. STEIN
375 Harvard St.
Brookline, MA 02146
(617) 232-7200

DR. JAN RISING
418 Washington St.,
Suite 112
Brighton, MA 02135
(617) 782-0267

CINEMA

ART CINEMA
204 Tremont St.
Boston, MA 02111
(617) 482-4661

NORTH STATION
CINEMA 2
175 Portland St.
Boston, MA 02114
(617) 227-0513

MOVERS

BOSTON TRUCKING CO.
(617) 641-1234

DENTISTRY

DR. RICHARD BANKHEAD
DR. PAUL GROIPEN
1259 Hyde Park Ave.
Hyde Park, MA 02136
(617) 364-5500

JOHN C. BARNA, D.M.D.
739 Boylston St.
Boston, MA 02116
(617) 353-1500

ILLUSTRATION/DESIGN

JEAN VALLON
Everett St.
Jamaica Plain, MA 02130
(617) 522-3278

GYMS

SOUTH END GYM
46 Waltham St.
South End, Boston MA
(617) 451-3514

NEW ENGLAND
WOMEN'S GYM
1261 Cambridge St.
Inman Sq.
Cambridge, MA
497-9776

HOME REPAIRS

GEORGE W. CASPER
47 Waldeck St.
Dorchester, MA 02124
(617) 288-3228

INFORMATION/MEDIA

XANADU GRAPHICS
143 Albany St.
Cambridge, MA 02139
661-6975

INSURANCE

DAVID L. COLLINS, CLU
Suite 830
50 Congress St.
Boston, MA 02109
1-800-352-3185

MEDICAL/COUNSELING

DR. STEPHEN J.
GOLBURGH
Licensed Clinical
Psychologist
1330 Beacon St. #231
Brookline, MA 02146
(617) 734-6996

JACK CEMPELLIN, M.S.
COUNSELING AND
HYPNOSIS
8 Woodbury Court
Salem, MA 01970
(617) 745-2939

GENDER IDENTITY
SERVICE OF
NEW ENGLAND
136 Causeway St.
Hudson, MA 01749
(617) 568-0680

CLINICAL
PSYCHOLOGICAL
ASSOCIATES
Dr. Herbert Lovett
Dr. Beth Leimkuhler
36 Newbury St.
Boston, MA 02116
(617) 292-4532

ALLAN SINGER, LICSW
PSYCHOTHERAPIST
Copley Square
Boston, MA 02116
(617) 266-2240

ARADIA COUNSELING
FOR WOMEN
520 Commonwealth Ave.
Kenmore Square
Boston, MA 02115
(617) 247-4861

LAMBDA COUNSELING
ASSOCIATES
324 Marlborough St.
Boston, MA 02116
(617) 353-1729

FENWAY COMMUNITY
HEALTH CENTER
16 Haviland St.
Boston, MA 02115
(617) 267-7573

GAY AND LESBIAN
COUNSELING SERVICE
600 Washington St., Rm. 219
Boston, MA 02111
542-5188

NORTH SHORE CMHC
COUNSELING
47 Congress St.
Salem, MA 01970
(617) 744-5322

PLACE/HOTLINE AND
COUNSELING
32 Rutland St.
Boston, MA
(617) 267-9150

SOUTHERN JAMAICA
PLAIN HEALTH
CENTER
687 Centre St.
Jamaica Plain, MA 02130
(617) 522-5900

THE NEXT STEP

Counseling and Training
Cambridge & Newton Offices
(617) 491-6430

TAPESTRY, Inc.
20 Sacramento St.
Cambridge, MA 02138
(617) 661-0248

MASS. BAY
COUNSELING ASSOC.
25 Huntington Ave. #331
Boston, MA 02116
(617) 353-0225

COUNSELING
ASSOCIATES
23 East Main St.
Westboro, MA 01581
(617) 366-8576

FRANCIS GIAMBRONE,
MA, COUNSELING
110 Orchard St.
Somerville, MA 02144
(617) 628-6988

FLORISTS

REMEMBRANCES FLORAL
DESIGN
12 Mt. Auburn St.
Watertown Square, MA
02172
(617) 926-4289

PODIATRY

A HOUSECALL
Jeanne M. Arnold, DPM
William A. Sandberg,
DPM
(617) 396-7527

REMODELING

T.H.E. CONTRACTORS, INC.
36 Pine St.
Chelsea, MA 02150
(617) 889-4347

LITTLE BEAR AND
COMPANY
(617) 296-1770

LANDSCAPE DESIGN/BUILD

ROGER WASHBURN
Licensed Landscape
Architect
53 Hawthorne St.
Somerville, MA. 02144
(617) 776-6377

WOMEN'S BARS

SOMEWHERE/ELSE
295 Franklin St.
Boston, MA 423-7730

REAL ESTATE

MARK THOMAS CO, LTD
Mark Zimmerman
Charles St.
Boston, MA 02114
(617) 227-2209

RACHAEL REALTY CO.
INC.
318 Harvard St. #31
The Arcade Building
Brookline, MA 02146
277-0230

CAREER COUNSELING

PAULA HERRINGTON
(617) 628-9043

TAX PREPARATION

MARJORIE E. POSNER
33 Ashcroft St.
Jamaica Plain, MA 02130
524-7565

TRAVEL

FOREX TRAVEL
76 Arlington St.
Boston Park Plaza
482-2900

WOMEN

NEW WORDS
BOOKSTORE
186 Hampshire St.
Cambridge, MA 02139
(617) 876-5310

WOMENCRAFTS, INC.
P.O. Box 190
373 Commercial St.
Provincetown, MA 02657

BOOKSTORES

GLAD DAY BOOKSTORE
43 Winter St.
Boston, MA 02108
(617) 542-0144

T-SHIRT PRINTING

COMMUNITY GRAPHIC
SERVICES
Anni Waterflow
17 Shepton St.
Dorchester, MA 02124
(617) 288-3106

This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your business or service listed (for only \$100.00 per year) call 426-4469



CLASS

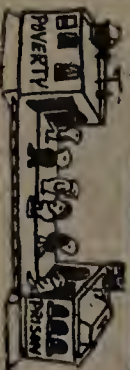
STRUGGLE!

TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE Alexander Berkman, *Prison Memoirs of an Anarchist*.



Michelle Yvette FRAYER 091366 (aka Mike, Mikey, or Michael, whatever suits your soup (smile)), interested in writing, acting, producing, directing, photography and law, would like a penpal (female) to write to. PO Box 26, St. Gabriel LA 70276.

I received your address from Women Free Women in Prison' who said I might be able to place an ad with you to build bridges of friendship and understanding with another young lady such as myself. I have an associate of arts degree and enjoy reading supernatural novels, writing romantic love letters, drawing, and making passionate love on a bed of rose petals, no less! Please write Carry Lynn HARDY, C-66017, PO Box 600, Tracy CA 95376.



GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

Wanted: cool woman or women to write me. My address is: Marie Chealley, Box A, Oakdale LA 52319.

Mature, attractive 22 year-old lesbian looking for honest women to write to. Would like women who are involved in "life." Love all water sports, outdoors, gardens and hugs. Please write: Sarah WALKER, A278927, PO Box 8540 (H-5), Pembroke Pines FL 33024.

I was given your address by "New Dawn". I'm 32 and serving a sentence for forgery. I'm gay and would like to correspond with other gay women who are interested in sharing a caring friendship. Delores HAMILTON, 46464, PO Box 3400, Goodyear AZ 85338.

I'm presently incarcerated, but I won't be here forever! I love life and people and am a fun loving lady and would like to hear from someone. Sharon STACK, 902937, PO Box 553, Jessup MD 20794.

Swiss citizen in Ohio prison (narcotics). No friends or family in USA. The joy and happiness brought by some letters would fill some of the loneliness of my life. Randalaise (Ran) Le Itson, 175-324, Box 4571, Lima OH 45802.

GM enjoys weights, jogging, doing legal work, writing, the outdoors and an adventurous life. Would like to hear from similar person. Steve CUTHBERT, 76B 1032, Cooper Program, Box 367, Dannemora NY 12929.

25 yr old Mississippian who is a respiratory therapist and is stuck in the heart of Texas would like to communicate. Thanks. Steven D. PACE, 37839, Rt 1 Box 150, Coffield Unit, Tennessee Colony TX 75861.

Prisoners Seeking Friends

"In an unjust state, the only place for a just person is in jail."

LET PEOPLE KNOW WHAT'S UP!

If prisoners and their friends will take every chance they can afford to let local and national gay groups and (usually) strait prisoner support groups know what's up with lesbians and gay men and the "justice hussies", then they won't be able to say so easily. "Oh, we didn't know there were so many of you, and that it was as bad as that!" You're not likely to get many responses (some, maybe), but you'll raise some people's awareness of what's happening; and that's what really counts in the long run.

I'd like to talk to someone gay! John WALKER, Box 221, 071456, Ralford FL 32083.

Let's discover the magic of a new friendship with endless possibilities. Johnny MERRITT, 133720 D-4, State Farm VA 23160.

Looking for that special TV or Queen. Would like to share friendship and fantasies. From Kansas to you. Teri D. MARTIN, 36968, PO Box 2, Lansing KS 66043.

38 yr old gay man interested in fem or TV. Arthur WATKINS, M3650, Drawer K, Dallas PA 18612.

Idaho is no fun without someone to write to. I like pro wrestling, art and love making. Ronald MACK, 20080, PO Box 14, Boise ID 83707.

22 yr old Gemini bisexual looking for a gentle hearted person. Lester CRAWFORD, A-170319, 779 Riverside Dr. Marquette MI 49855.

PUNK COUPLE: Ricky and Marty, also known as Dr. Jekyll and Mr. Hyde. Dr. Jekyll, morose, overeducated, fluent in 6 languages, professional and very dangerous. Mr. Hyde, cuddly, sweet, outgoing and comical. We seek radioactive rap from other punks, schizophrenics, multiple personalities and whoever. Send photo if you like, and please send one stamped (embossed only!) envelope for response. Thanks! Ricky LAWLER, Box 45699, 157-587, Lucasville OH 45699; and/or Marty BROWN, 167-951, Box 45699, Lucasville OH 45699.

Prisoner seeking friendship from mature person who is looking for permanent relationship. Willing to relocate. I'm sincere and available. Glenn JONES, 055791, PO Box 747, Starke FL 32091.

I'm looking for a drag queen (am bisexual) to get in touch with. We'll exchange pictures if you like. Andy COLMEN, Box 14, Boise ID 83707.

I came to prison gay, which I prefer. I just don't agree with how other inmates can get "turned out" by being raped and then they are supposed to be a "girl". I like to settle down with just one man. Anybody that wants to write, I will be happy (!) to answer your letters. Peter WHITE, 485691, PO Box 578 A-6, Crestview FL 32536.

My hobbies are photos, drawing, books, interracial/sexual art. I was just moved from Oltville and lost the penpals that I got there, so if any of you read this, please write again. "Polaroid" or "Snapshot". Edward PATTERSON, 31522-066, Box 1000, Milan MI 48160.

Like walking on beaches, surfing, and homelife. Interested in hearing from gay men or b's. Lewis DUCHENE, 037429 No.264, PO Box 158, Lowell FL 32663.

Business major whose hobbies are tennis, poetry, and yoga. Good build. Would like to hear from other gay men. Luther McNEAL, EF-142360, Fieldsville GA 30499.

I am a writer and am planning on writing my autobiography soon. I also like to write poetry, or try to; and I love to read books: all kinds, poetry, fiction and non-fiction. I am finding out what my limits are on what I can write about. Try me. Larry D. AIRINGTON, 379370 Beta I, PO Box 128, Tennessee Colony TX 75861.

I hope to be getting out next year and would like to hear from people around Los Angeles, especially NAMBLA members, who might be able to give me some information on jobs and housing in the area. Thanks very much! James TORGET, 3102 E. Highland Ave. N-21, Patton CA 92369.

My "hobbies" are reading, writing and intelligent conversation. I also like to play backgammon and I really like people. When on the outside, I designed my own clothes. Thank you for helping me find a penpal. I really need one. Charles DUVALL, 092654-04-112, PO Box 628, Lake Butler FL 32054.

I'm a boy from Georgia in prison in Texas. I want to write someone who wants to share a special friendship. I like good books, swimming, horses and the outdoors. Paul SHIELDS, 361572, Pack 2 Unit, Rt 1 Box 1000, Navasota TX 77868.

